DOCUMENT RESUME

ED 416 494 CS 216 201

AUTHOR Jackson, William, Ed.
TITLE Scriptures of the World.
INSTITUTION Indiana Univ., Bloomington. Office of Research.
PUB DATE 1998-04-00
NOTE 41p.; Photographs may not reproduce clearly.
PUB TYPE Collected Works - Serials (022)
JOURNAL CIT Research & Creative Activity; v21 n1 Apr 1988
EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Biblical Literature; Christianity; Cultural Context; Judaism; Literary Genres; *Religion; Religion Studies; *Religious Factors
IDENTIFIERS Indiana University; Islam; *Scriptures

ABSTRACT

This theme issue of "Research and Creative Activity" features 10 articles on Indiana University faculty members whose work on various campuses continues to broaden and advance knowledge about "Scriptures of the World" and their meaning in human life. The articles are as follows: "Why Scriptures of the World Still Matter (William Jackson); Reading and Interpretation Bring the Bible to Life" (Judi Hetrick); "Religion as a Window on Culture" (Jayne Spencer); "The Center of Revelation" (Eric R. Pfeffinger); "The Prodigal Leaf" (Eric R. Pfeffinger); "Oral History, Written Texts, and Preserving a Connection with the Past" (Leigh Hedger); "An Insight into 13th-Century Islam" (Leigh Hedger); "Sacred Text as Living Scripture" (Lucianne Englert); "Transmitting Scripture across Cultures" (William Rozycki); and "Evolution of a Religion" (William Rozycki). (RS)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 416 494

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

M. Stennis

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
1

BEST COPY AVAILABLE

Research & Creative Activity

INDIANA UNIVERSITY — OFFICE OF RESEARCH AND THE UNIVERSITY GRADUATE SCHOOL

Volume XXI Number 1 • April 1998

Guest Editor
William Jackson

Associate Editor
Michael Shermis

Designer
David J. Smith

Copyeditor
Judi Hetrick

Editorial Assistant
Alicia Crabtree

Advisory Board

Eileen Bender
Special Assistant
Office of the Chancellor
IU South Bend

Lauren Bryant
Managing Editor
Indiana Alumni Magazine
Indiana University Alumni Association
IU Bloomington

T. Michael Ford
Special Assistant to the Vice President
and Chief Financial Officer
University Administration
IU Bloomington

John Goodheart
Professor of Fine Arts
Henry Radford Hope School of Fine Arts
IU Bloomington

Anne Kibbler
Managing Editor
The College
College of Arts and Sciences
IU Bloomington

Tim Londergan
Professor of Physics
Department of Physics
IU Bloomington

Henry H. H. Remak
Professor Emeritus of Germanic
Studies, Comparative Literature,
and West European Studies
IU Bloomington

Cleve Wilhoit
Professor of Journalism
School of Journalism
IU Bloomington

Published by the Office of Research and the University Graduate School

George E. Walker
Vice President for Research and
Dean of the Graduate School

Research, both pure and applied, and creative activities are ongoing and essential aspects of life on the campuses of Indiana University. The quality of instructional education at any institution is tremendously enhanced if based upon and continuously associated with research and creative inquiry. It is significant, therefore, that the emphasis at IU not only is placed upon fundamental and basic research but also is directed toward developmental activities designed to discover those applications of research that characterize the efforts of many of our faculty in the arts and sciences, as well as in the professional schools.

As an overview of the diverse and interesting programs of research, scholarship, and creative activities conducted at Indiana University, Research & Creative Activity *offers its readers an opportunity to become familiar with the professional accomplishments of our distinguished faculty and graduate students. We hope the articles that appear in* Research & Creative Activity *continue to be intellectually stimulating to readers and to make them more aware of the great diversity and depth of the research and artistic creativity under way at Indiana University. A full and exciting life is being created here, now and for the future. From our readers we welcome suggestions for topics for future articles in* Research & Creative Activity *that will demonstrate further the scholarly activity at Indiana University.*

Research & Creative Activity is published three times each academic year with support from the Indiana University Foundation and the IU Alumni Association.

All contents Copyright © 1998 by the Indiana University Foundation

Look for the next issue of *Research & Creative Activity* on instrumentation and measurement.

BEST COPY AVAILABLE

Scriptures of the World

Creative Activity • Volume XXI Number 1 • April 1998

The Forum 2
Academia remains important in the search for "better" answers to energy questions.

Why Scriptures of the World Still Matter 3
Establishing frameworks to assess anew the importance of scripture and its meaning in human life presents challenges. But Indiana University scholars are making great strides to meet these challenges.

Reading and Interpretation Bring the Bible to Life 5
The Hebrew Bible is well known in Western culture. But much of what people "know" of the book is based on interpretations of the text itself.

Religion as a Window on Culture 8
Breaking down the literary structure of the Bible can help students see the larger cultural patterns of people.

The Center of Revelation 10
What are the reasons behind the establishment of certain texts as authoritative? How is authority attributed to scriptural writings?

The Prodigal Leaf 12
A long-lost leaf belonging to the Lilly Library's Gutenberg Bible has been reunited with the book into which it was initially bound more than five hundred years ago.

Oral History, Written Texts, and Preserving a Connection with the Past 15
Reconstructing past textual records has led one scholar to combine a historical approach to the evolution of religious traditions with what is happening in people's lives today.

An Insight into 13th-Century Islam 18
A book that focuses on the spiritual dimension of Islam is of great value for academicians and lay people alike.

Sacred Text as Living Scripture 20
Hindus may encounter what we recognize as "scripture" within another cultural form, such as a dramatic presentation, a sermon on the text, a musical rendition of an episode, or through pilgrimage.

Transmitting Scripture across Cultures 23
Different schools within Buddhism take separate views of doctrine, and this, in turn, is affected by the cultures of countries in which Buddhism flourishes.

Evolution of a Religion 26
Besides addressing the place of individuals in the cosmos and in society, the early Daoist scriptures come to terms with its two main rivals at that time.

From Inquiry to Publication: Books by Indiana University Faculty Members 28
Preview books on the prose of Thomas Henry Huxley, information flow, the birds of the Indiana Dunes, cosmetic surgery, school desegregation, the cinema of Martin Scorsese, the dressmaking trades, Bangladeshi art, legal liability in sports, and flowering plants.

BEST COPY AVAILABLE

THE FORUM

The January issue of *Research & Creative Activity* (Volume XX, Number 3) offers insight into the complex public policy issues surrounding energy. How much energy do I want to use? What kind? How much does it cost? What is the environmental impact? Who decides? Who should? Where is IU research in this continuum?

From personal experience in international petroleum exploration and production, I know there are ways we can find "better" answers. There is no "right" answer. The impact of applied technology will continue its exponential growth. In 1985, supply and demand drove a collapse in crude oil price—from $31 per barrel to the low teens. Through industry restructuring and huge gains in applied technology, the industry today enjoys improved productivity and financial strength. Petroleum reserves (worldwide) are higher, while real crude oil prices are still less than half the 1984 price. This success story has many good years ahead if driven by technology and the marketplace.

IU's "Seminar on Sustainable Energy" (p. 14) concludes that energy is underpriced. But raising prices by green taxes or other regulatory manipulation hardly sounds like a solution. I expect that technology and market forces will continue to act to lower the costs and lessen the environmental impacts of both fossil fuels and renewable energy sources. Renewable energy sources will increase their market share most effectively through competition, not the Kyoto Protocol. (This 1997 United Nations agreement was designed to reduce greenhouse gases through conservation.)

Public interest groups and regulators abound, credentialed by forecasts of scarcity in fossil fuels and impending disaster (global warming). They are keen to help us make our energy decisions. Yet historically, gloom-and-doom forecasts have been far off the mark, lasting only seven to ten years before the initial premise is discredited. Buyer beware! In our search for "better" answers, academia continues to occupy important niches in quality research, analysis of complex problems, and public trust in the results.

Malcolm W. Boyce
Petroleum Geologist
Lafayette, California

The Forum is a place where people can discuss substantive issues raised in previous issues of *Research & Creative Activity*. We invite you, our readers, to take this opportunity to speak out.

Who am I?

Why am I here?

What should I do?

WHY Scriptures OF THE WORLD STILL MATTER

by William Jackson

We often take for granted the means by which we orient ourselves in the world surrounding us. The way we get our bearings becomes second nature. The brain processes information using a variety of complex strategies to record, reshape, and use information. Storytelling is one such strategy. Ever since language began, people have used narrative to organize human experience, to orient life in the cosmos. Narrative is part of humanity's brilliance.

Narrative in its broadest sense means not only stories, but also the recital of accounts, information, and teachings, including scriptures—the framework of worldviews as told in the words of authoritative texts. In this sense scriptures—Hebrew, Christian Muslim, Hindu, Buddhist, Daoist, and others—are largely narratives. Each master narrative is a scenario orienting people to some sort of order. Today we can see how the narratives that govern lives can be critiqued from a culturally relativistic perspective. In this pluralistic age some people may choose for themselves the narratives by which they live their lives.

Is the use of narrative a strategy we should outgrow? For the six billion people on the planet now, the debate is far from over. Scriptures are examples of narrative par excellence—they tell origin stories, they offer expositions of teachings, injunctions, lyrics, and wisdom. Why is narrative in all its many forms so ubiquitous? Where is a coherent life that is *not* shaped by some story? Scriptures can be seen to function as "attractors," dynamic system patterns channelling human energies, reminding people of their place in the scheme of things. They channel the passions. It is possible that the predisposition to create order through narratives is hardwired into the brain, as some researchers say the capacities to learn language are.

At their worst, scriptures can be used to promote unthinking, irrational behavior. At their best, sacred narratives serve as revered repositories storing religious wisdom. They help articulate the reasons of the heart. Thus they seem to mirror life and generate order. They provide recognizable structures (enduring answers about life's meanings) yet allow some flexibility for new interpretations and applications as needs arise. They store information about ideals and make the meanings available and applicable to a great variety of situations by different people over the centuries. They are kept relevant by commentaries, new translations, and adaptive reiterations.

Though in the past century in the West some old notions were shaken as science grew and new information (such as the age of the earth) was discovered, we are still learning what it means to be a person, still gaining a better understanding of what the earth is. Therefore, we need to update our understanding of the role of the scriptures that, for so long, have oriented so many human lives. We need to assess anew the importance of scriptures, their meaning in human life. We need to understand better the processes by which we elevate them to authoritative positions, and what is involved when they are lowered or lessened in status. Perhaps because modernity treated scriptures shabbily, fundamentalists now uphold them with a vengeance; the pendulum swings both ways.

By all accounts, even the most secular or cynical, scriptures have been and still are very important in human history. Yet the term "scripture" is an umbrella term sheltering a crowd of different examples—wherever we turn in this field we find variety and surprises, not uniformity. A Buddhist's concept of "scriptures" is different from a Christian's. Though we know more now about history and anthropology, have more and better translations from original languages, and may be in closer

BEST COPY AVAILABLE

contact with others, each discovery brings more questions to explore. Fortunately, an impressive array of scholars is researching scriptures at IU. These faculty members represent a rich spectrum of diverse views, findings, and foundations for promising future work in this area.

Common to all these researchers' projects is an awareness of how scriptures shape believers'

William Jackson, Associate Professor of Religious Studies, Indiana University–Purdue University Indianapolis, holds a Tibetan prayer wheel with a Buddhist scripture inside.

identities. Scriptures offer a royal road of inquiry into the worlds of self and meaning, which humans have arrived at in their adventurous wanderings on the planet. As Islamicist William Graham writes: "What is ultimately significant about scripture as a concept and a reality is its role in expressing, focusing, and symbolizing the faith of religious persons and their communities around the globe, both for the faithful themselves and for the outsider who seeks a glimpse into another world of faith and discourse." These IU scholars inquiring into issues of scriptures help us to see ourselves better and to understand other segments of humanity—to glimpse the common features and the differences.

In this time of accelerated change, of devotion to science and technology, *The Macintosh Bible* is often cited, but the Holy Writ of the past is still very much alive. With all the research the modern age has accumulated, people still feel growing pains of alternating pride of knowledge and power, and dismay at ignorance and chaotic change beyond control. Humans continue to face mysteries in the universe that were already long in existence when our ancestors first appeared on the scene.

W. C. Smith, a scholar of comparative scriptures, noted that "our inherited conceptions of the human in relation to the world must for our day be enlarged . . . . What we have in scripture is one more clue to help us wrestle with the puzzle . . . . Scripture's role in the past poses a challenge for the future: *how may we hear the voice of the universe*, however finitely, and find ways to think about it, and to talk to one another about it, and to be motivated to order our life so that we may live in tune with it."

Global communications, international scholarship, and translations have set the stage for greater understanding, but for all the high-tech sophistication, the glut of information, the texts on the World Wide Web, and the ability to travel, people generally have not come to terms with issues of the nature and importance of scriptures. Despite our savvy, the nature of scriptures—their power and vitality to inform lives, shape thoughts, expressions, and behaviors—is still hard to grasp. Sometimes inspiring, sometimes appalling (as when used to justify bigotry, violence, slavery, etc.), scriptures are dynamic, changing the shape of lives and history in ways still only partly understood.

The constellation of scholars represented here, when we consider their efforts and concerns as a whole, offer us a challenge. They set us on the path of wondering: "What is a civilization-founding scripture, and how does it remain significant? How can we begin to better understand the implications of scripture's global pervasiveness? What new awareness of common bonds and possible cooperation might grow out of respectful encounters with the sacred texts of others?" In any case, these scholars remind us that story is essential, it is part of what makes us human. The unfolding story of humanity, including the revelations of science, is far from over.

BEST COPY AVAILABLE

READING AND INTERPRETATION

Bring the Bible to Life

by Judi Hetrick

Students come to Steven Weitzman's classes on the Hebrew scriptures with an unusual attribute—they already know the text, or at least they know something about it.

"They've encountered the Bible before if only as an idea, if not as an actual text. So they know who Adam is, they know who Abraham is. They've heard of Moses, they've heard of David. It's embedded in our culture," explains Weitzman, an assistant professor of religious studies at Indiana University Bloomington.

But the students often don't understand that they also bring with them traditions of biblical interpretation. And to Weitzman, interpretation is critical.

"What I often do at the beginning of my Introduction to the Hebrew Bible class is have the students retell the Garden of Eden story, just from memory. And they can do it. They know the story; it's part of our collective imagination," he says. "But when they retell it they add to the story. They will identify the serpent as Satan. They will identify the fruit that Adam and Eve eat of as an apple. These are not elements of the story itself. These are interpretive traditions. They have a history. That helps them to realize that the way they think about the Bible presupposes a history of interpretation. In a variety of ways I am constantly trying to get them to confront the difference between the Bible that they are familiar with and the Bible that is before us on the page."

That dual focus on the biblical text itself and its interpretation carries through to Weitzman's research, which looks at how early Jews read the Bible and how the book came to be regarded as sacred scripture. "I'm interested in both what the Bible was written to mean but also what it's come to mean—and it's come to mean many different things to different kinds of people," he says. Weitzman asks both his students and those who read his scholarly work to look at scripture from different perspectives: "I try to get them to look at the Bible in a way they are not expecting to look at it."

Weitzman began his study of the Hebrew scriptures and the history of civilization as an undergraduate at the University of California at Berkeley as an attempt to understand the act of interpretation. What followed was a doctoral degree from Harvard University with distinction in Near Eastern languages and civilizations, an academic journey that included a visiting research fellowship at Hebrew University in Jerusalem.

Steven Weitzman, Assistant Professor of Religious Studies, Indiana University Bloomington

His book *Song and Story in Biblical Narrative: The History of a Literary Convention in Ancient Israel* (Bloomington, Indiana: Indiana University Press, 1997) is adapted from his doctoral dissertation. "The book is about a very puzzling feature of biblical literature—its mixing of song and story," he says. To understand that literary practice, he did his best to look at the text from the perspective of the early Jews. He used the comparative method—placing the biblical literature alongside other ancient Near Eastern works such as the Dead Sea Scrolls, Jewish-Hellenistic literature, and rabbinic midrash (texts to biblical exposition)—and he worked with different versions of the biblical texts themselves. What he discovered was that early Jews added songs to stories to meet their expectations of what sacred scripture should be. Those people wanted their scriptures to live up to certain artistic standards as well as to serve as "an authoritative guide for conduct and belief." Songs and "last words" are both examples of literary genres with their own power, aesthetics, and pedagogical roles. They are also genres deemed appropriate for scriptures.

Adam and Eve, Albrecht Dürer (1471–1528), 1504, Germany, Engraving

"The last song that Moses sings," Weitzman says, "is a teaching, and it's very critical, just as the convention of 'last words' were. In ancient worlds, 'last words' were opportunities to learn. In Greece, people were interested in the last words of Socrates; in Egypt, they were interested in the words of kings and sages; in Israel, the words of Jacob and Moses and David." When the texts they received did not use the genres as expected, the biblical compilers changed the texts to meet their expectations.

Just as ancient Jews imposed their standards on scripture, modern readers "inevitably impose upon (the Bible) literary categories that emerged long after ancient Israel was only a memory," he writes. But Weitzman has learned to juxtapose familiar twentieth-century categories in ways to help his students better understand ancient texts such as prophetic literature, which he describes as an extremely difficult and perplexing part of Hebrew scripture. "When we begin to discuss prophecy we compare it to stand-up comedy," he says. "I ask them what are the characteristics of this kind of expression. They will know that it's an oral mode . . . that it consists of individual units that we call jokes that are strung together, that comedians will add mimicry and imitation and sarcasm and stereotypes. So they can see stand-up comedy as a particular mode of expression with particular characteristics. It's connected to a specific context and it serves a certain purpose."

"Then we go from that to the book of Amos, who is a minor prophet in the Hebrew Bible, and what they discover—and what they are surprised to discover—is that it has many of the same characteristics as a stand-up comedy routine. It relies on sarcasm and mimicry, it consists of individual units strung together, it is believed to have been originally presented orally," Weitzman explains. "That gets them to see prophecy in a way they're not accustomed to seeing prophecy."

Seeing scripture in more that one light has a long history in Jewish tradition, where scripture is seen as both written in stone and living in conversation. "Jews believe that God revealed to Moses two Torahs, a written one and an oral one," Weitzman explains. "Both are necessary. Oral Torah was transmitted from generation to generation, but eventually was organized and written down. What is known as the Talmud is actually part of oral Torah. To read the Bible Jewishly is to know both the written and oral Torah, not just the Hebrew Bible, but this amazing accumulation of traditions and materials that constitute oral Torah." Written Torah is the stable thing, Weitzman explains, while the oral Torah is more fluid, can change

and grow. Attitudes toward oral Torah distinguish Orthodox Judaism from Reform Judaism. Each has different ideas about the authority of oral Torah and the freedom of the individual to accept, reject, or reinterpret oral Torah.

"There's a famous story about how two rabbis were disagreeing on an issue and they appealed to God to settle the matter," Weitzman recounts. "God said both these words—and these words—are the words of God. So there is a sense that you can have different points of view and both sides can reflect part of God's revelation to Israel. Oral Torah has always grown, always changed, developed in response to changing circumstances. It's the flexible part of revelation in scripture. What is built in is room for disagreement, for diversity of opinion, a room for many voices. The Talmud is literally debates between rabbis. Almost never does the Talmud tell you who won or who lost; it's the debate itself. That is the point of the tradition."

The question of biblical authorship naturally arises. Are the Hebrew scriptures the word of God, the word of God through humans, or an entirely human creation? Truth is in the eye of the reader. "For many people in the world, obviously, the Bible is the word of God," Weitzman says. "For many secular scholars, the Bible is an ancient Near Eastern document composed in a very small, out-of-the-way country 3,000 years ago. For many people struggling with these two diametrically different points of view, they find an answer somewhere in between. I'm interested in why people can come to such very different conclusions about this text."

Weitzman teaches a special course on the Bible and Its Interpreters as part of the College of Arts and Sciences' Topics program, designed to introduce first-year students to critical thinking. In that class, he adapts the idea of differing interpretations as a teaching tool. "We read several novels in that class that in some way react to the Bible," he says, "and so we read *Frankenstein*, which is a retelling of the Creation story, and we read *East of Eden*, which is really a retelling of the Cain and Abel story, and several other novels that are really in a way readings of the Bible."

The students have the opportunity to see biblical interpretations in action. They break into small groups and each group visits one of two dozen different religious communities in Bloomington to see how those groups interpret the Bible. The students themselves become interpreters. "I have two different kinds of exercises," Weitzman says. "One asks them to interpret the text from their own perspective and the other exercise asks them to interpret the text from somebody else's perspective . . . which is always interesting to have them read the Bible as a rabbi, or as a feminist, which may be very different from the way they were accustomed to reading it."

But interpretation is more than a classroom exercise. "What's amazing about the history of biblical interpreta-

***The Old Testament in Hebrew*. Venice: Daniel Bomberg, 1524–1525.** Four volumes, bound in two. In 1516, Daniel Bomberg, a Christian printer who set up shop in Venice, began publication of the Rabbinical Bible, a Hebrew Bible that contained the learned commentaries of well-known rabbinical scholars. Bomberg and his editor, Felix Pratensis, a Jewish convert to Christianity, received a ten-year licence that prohibited any other printer from issuing a Bible with these commentaries. Near the end of his monopoly, this second edition of the Rabbinical Bible was issued. This edition included, for the first time, the extensive and traditional Masoretic textual apparatus edited by the scholar Jacob ben Chayim. This page contains the first page of the Book of Genesis surrounded by commentaries.

BEST COPY AVAILABLE

tion is the many different roles the Bible has played over the course of the history of Judaism, Christianity, and Islam," he says. "The Bible has served to justify oppression on the one hand, but it has also motivated social change. Some of the great reform movements of European and American history have been licensed by the Bible, have drawn their energy from how the Bible has been understood." The most famous example in American history, Weitzman says, is the Civil War. The dichotomy of biblical interpretation is literally carved in stone on the wall of the Lincoln Memorial in Washington, D.C. In his second inaugural address, President Abraham Lincoln pointed out that both slave owner and abolitionist used the Bible to justify their positions.

Similarly, Jews and Christians, throughout their history, have used the story of Adam and Eve to justify second-class status for women. Paul and other early Christians looked to the Adam and Eve story to put the blame for the Fall on Eve and derived from that the conclusion that women should not be allowed to hold positions of authority or to teach. Fast forward to the nineteenth and twentieth century and the rise of feminism: The Bible has been reinterpreted to support the idea that women are in every way the equal of man, each created in the image of God. "If you look at Genesis Chapter 1, where God says, 'Let there be light,' you see at the end of the chapter that the creation of woman is different from the story of how woman is created in the Garden of Eden, where Eve is the helpmate to man, created to serve. In Genesis, Chapter 1, man and woman are both created equally in the image of God. Recent feminist biblical scholars have looked at Genesis 1 as a kind of countertext to the Garden of Eden story. It shows how complex the Bible's attitude toward women is."

It's also one example of how the act of interpretation can have social consequences. Weitzman's current research looks at some historic consequences of interpretation; he is exploring early Jewish ritual and how

BEST COPY AVAILABLE

people used ritual to make sense of their world—and to change it. Ritual was used to deal with the Roman occupation, both to cope with it and to protest it. Festivals often became riots. But little writing deals directly with these early rituals, so Weitzman has to "tease out" their details from what has been written. But people did record their beliefs about the origins of their rituals—and they saw those origins as biblical.

Ritual is one way that people encounter written scripture—and an interpretation of it—even if they do not read. "Historically . . . although Judaism and Christianity are both scripture-centered religions, the majority of people in both religions, their encounter with the text was not necessarily reading the text," Weitzman points out. "The Bible is encountered through sermons, it's encountered through songs, it's encountered through art, and so you can argue that biblical interpretation is the central religious act."

Reading is also critical to the Judeo-Christian tradition. "What these traditions share in common is that reading is on some fundamental level the way people relate to God. The act of reading is an intellectual act, a social act, an act with profound religious and political consequences. Jews and Christians don't talk to God directly anymore, they don't sacrifice. They read texts," Weitzman notes. "When we read scripture, we are attached to the author, we are attached to other readers in some ways, and to read is to connect ourselves to others in our community, to connect ourselves to the past and to try to understand the present. You cannot be alone in reading. Reading is really a way to let others in."

Through his research, writing, and his teaching, Weitzman is sharing ways to let others in—ways to begin with a text and perhaps change the world. "As a college professor, as a teacher, I do see it as my central task to help students learn how to read and to complicate that act and to expose students to different ways of reading and the power that reading can have to transform reality."

BEST COPY AVAILABLE

THE CENTER OF REVELATION

by Eric R. Pfeffinger

In many college courses, differing interpretations of assigned texts—*Dover Beach*, say, or *Das Kapital*—can be accommodated or shrugged off as competing but coexisting readings. But as an assistant professor of religious studies and historian of early Christianity, David Brakke examines and questions texts that many of his Indiana University Bloomington students consider to be the inspired word of God. That can, at times, make classroom discussion a little tense.

David Brakke, Assistant Professor of Religious Studies, Indiana University Bloomington, at Trinity Episcopal Church in Bloomington

"When I teach Introduction to New Testament," Brakke recounts, "some Christian students become anxious, worried, or angry about primarily two things. First, we evaluate New Testament texts as historical sources in a way no different from other texts. This letter claims to be from the Apostle Paul. Is that true? Here are four different accounts of Jesus' life. Can that be? These questions can disturb students.

"The second thing can be either disturbing or liberating: the discovery of the diversity of teachings in the New Testament, for example, John's view of Jesus versus Mark's. You have some Christian students who would like to see Christianity as a single entity. Others are happy to learn that they can be Christian and not adhere to a single viewpoint. What is left undone, this being a big lecture class, is some discussion of how Christians theologically deal with and have dealt with these problems. So often students are left in a state of quandary, puzzlement, and the like. For most, I think, it leads to a growth in their faith."

In Brakke's classroom, then, as in the Christian community at large, multiple factions exist. "Scripture is almost a classic instance," he says, warming to his topic. "There are the Christians who are looking to scripture for an authority to which they can be obedient and for the conclusion to their search. There are other Christians who look to scripture for inspiration and a stimulus to creative thought, for the facilitation of their ongoing search. To identify 'true' Christianity with either is inaccurate. In our culture people identify it with the first. That's the loudest voice, but not the only one."

If Brakke speaks with authority and enthusiasm about how competing Christian outlooks play out in his undergraduate classes, that's not solely because he's been witnessing it firsthand during his four years at IU (and in his teaching experiences at Concordia College and Yale before that). It's also because these conflicts mirror the ones that occupy center stage in his research. As a historian of early Christianity from Jesus to about 500 C.E., Brakke is focusing on a crucially active period for Christian scriptures. During this span these texts were not only written, but collected, advanced as authoritative, distributed, interpreted by learned persons, and preached upon. This single period of less than five hundred years, then,

BEST COPY AVAILABLE

has it all: one-stop shopping for any scholar interested in how one collection of texts became scripture.

"The driving question is this," Brakke says. "How did this one guy, Jesus, wind up being the center of the official religion of the entire Roman Empire? That's the process of scripture." It's a process that Brakke, with his defined historical period, is positioned to study. "The people before me [here at IU] were scholars of the New Testament: how it was produced and so on. So it seems like they'd be more oriented toward the whole question of scripture. But at that point, it wasn't scripture yet. It's really those of us who study what happened right after who are dealing with scripture."

Dealing with scripture is dealing with issues of authority. "What you see in the early centuries of Christianity is an increasing concern to locate authority in certain places. Who's more authoritative, these books we have from early times or inspired teachers? The position of the early church was clear: the books."

This interest in books and authority has enabled Brakke to pursue a broad range of research inquiries, including such a seemingly provocative and sexy work as his 1995 article "The Problematization of Nocturnal Emissions in Early Christian Syria, Egypt, and Gaul" and his current work compiling a critical edition of three Syriac manuscripts on the meaning of Christian virginity. "They function to—the fancy Christian word is 'exhort'—'pump up' Christian women on how to live their lives, and how not to." Working on these fragments entailed a research trip to the British Library in London. "Fortunately, they were all in one place," Brakke says, then smiles. "Or maybe unfortunately—I could've had a trip to Paris or something."

Another of his current projects taps more directly into the question of scriptural authority. He worked on a piece this past summer about a small group of early Christians, known as Gnostics, who had a different approach to the authority of the established scriptures. "Instead of just writing a commentary on a biblical story, they would rewrite the story as myth or narrative." For instance, instead of just analyzing the story of the Flood, they would rewrite it, retell it as a new story. Most mainstream Christians rejected the Gnostics' practices, and for obvious reasons: "Every time you create a new story, you create a new religious group. So often it's not the ideas but the story that's crucial."

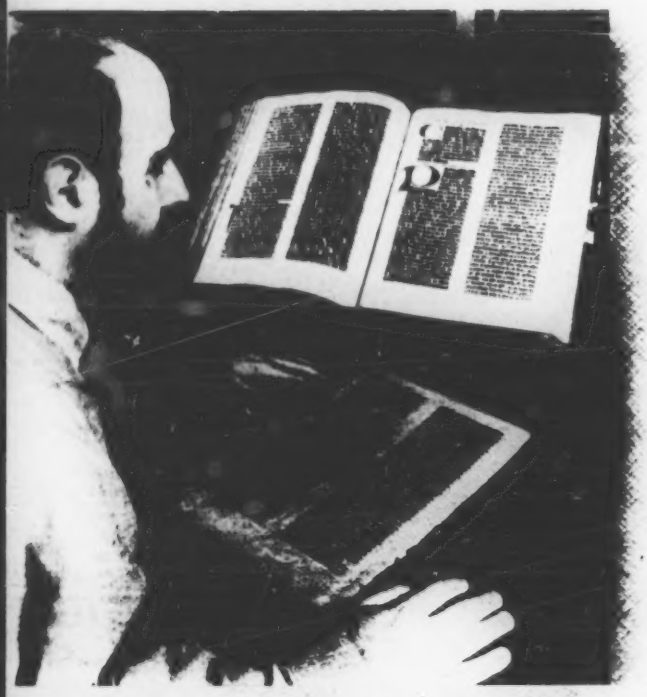
"Probably the most shocking thing was when the Gnostics rewrote the Old Testament, they decided the God of Israel was not the ultimate God but a lower, deluded god. While other Jews and Christians worried: How does a just God create a Flood that wipes out almost everything? These Gnostics had no problem with that."

As Brakke describes the Gnostics' rationales and methods of rewriting biblical stories, glimpses of his undergraduate English major occasionally show: "Instead, the Gnostics worried about things like: Who were these people in this Ark? Why did they get in there? Mostly, they decided that these were predecessor Gnostics that

The *Book of Hours* was produced in France in the mid-fifteenth century. It was written in Latin and is lavishly illustrated.

BEST COPY AVAILABLE
(continued on page 14)

THE PRODIGAL LEAF



Joel Silver, Curator of Books, Lilly Library, with the Gutenberg Bible (*The New Testament in the Latin Vulgate*, Mainz: Johann Gutenberg, 1455) and long-lost leaf. The Gutenberg Bible, probably the first major work printed from movable metal types in Western Europe, was printed in Mainz, Germany, in the mid-1450s by Johann Gutenberg, most likely with the help of Peter Schoeffler. The Lilly Library's copy contains the New Testament only, and lacked twelve of the 128 printed leaves. It is not known how many copies of the Gutenberg Bible were originally printed, although estimates usually range between a total of 180 and 225. Copies were printed on both vellum and paper. (The Lilly Library copy of the New Testa-ment is on paper.) The copy now at the Lilly Library was discovered in 1828 on a farm near Trier, a small city in the Rhineland about six miles east of the Luxembourg border. It was acquired by Indiana University in 1958 as part of the collection of George H. Poole, Jr.

Granted, the celebration was quiet, even subdued. There wasn't a fatted calf in sight. But the diverse people who crowded into the Lilly Library's Lincoln Room at Indiana University Bloomington on this particular autumnal Wednesday night were feeling festive nonetheless. They were congregating to celebrate a home- coming. A long-lost leaf belonging to the Lilly Library's Gutenberg Bible had surfaced and been purchased by the library, finally reuniting with the book into which it was initially bound more than five hundred years ago.

As curator of books Joel Silver congenially explained to those assembled, the Gutenberg Bible is "the most famous book on this campus. It's the book everyone wants to see when they come into the Lilly Library, and it's the book they know the most about, even though most of what they know is wrong."

So, to clear up any misconceptions: the Gutenberg Bible, also known as the 42-Line Bible, is famous as the first substantial printed book to emerge from western Europe. It's the book to which Johann Gutenberg first applied his vision of movable type, the new system in which pieces of type could be reused in multiple combinations to print a variety of texts. Gutenberg produced the Bible, written in an abbreviated Latin and printed in a rich black ink that remains vivid even after the passing of centuries, in Mainz, Germany, over the course of several years in the 1450s. He printed it on paper and vellum using a machine that might have resembled a wine press of the era. It was a sold-out bestseller even before its run of about a hundred eighty copies finished printing—this although one highly decorated copy sold for 100 guilders, which at the time would also have bought you a large stone mansion.

Many of the copies Gutenberg produced survive today, though most are incomplete. The Lilly Library's Bible is only the New Testament and is missing twelve—well, eleven—of its original 128 printed leaves. The story of how the Lilly Library's copy was divorced from its Old Testament counterpart and lost its leaves is, as Silver describes it, "a long and sad history. Not until the eighteenth century did people realize the Gutenberg Bible should be treasured. It didn't say anywhere in the book, 'This is the first printed book.'"

After having been discovered in a German farmhouse in 1828, the Lilly Library's Gutenberg Bible passed eventually to Sotheby's in London, perhaps transported there in

BEST COPY AVAILABLE

the 1930s by a Jewish refugee using it as a means to get his money out of Germany. Then it circulated in America, losing chunks as dealers sold them to clients and collectors used them to complete other copies. Finally David Randall, IU's first Lilly librarian, bought the copy for Indiana University in 1958; in 1960, the Lilly Library opened with its Gutenberg Bible on display.

"We never thought we'd ever get any of the missing leaves," Silver recalls. Then, this past June, a fax came from Christie's in London, suggesting that the leaf 262 about to go up for sale was from the Lilly Library copy. The Lilly Library researched this suspicion by examining the style of the illuminated initials and the rubrication (the red text offering helpful hints to the reader) and purchased the leaf through a London agent. It arrived in Bloomington via highly insured mail, darker in hue than the bound pages and with evidence of repair done over the centuries. Silver describes the opening of the package with understatement: "It was pretty exciting."

Lisa Browar, head of the Lilly Library, says, "Those who fear the demise of the book should be greatly reassured by the interest and enthusiasm generated by the acquisition of this missing leaf. The printed book, as we have known it for the past five hundred years, has been a most effective tool for the democratization of knowledge and is clearly an important cultural icon. In a market-driven economy, where the law of supply and demand pertains, it is clear that demand for the book will continue and the book will remain a viable commodity."

The leaf includes Paul's extolling of "devout and godly sincerity" over "worldly wisdom," but the mercenary character of the item's history doesn't faze Silver. "I've been in rare books for long enough that it doesn't surprise me . . . One of the basic things in the history of books, even the Bible, is that the printers and publishers weren't usually in it only for altruistic purposes." It's been a commercial enterprise, then, from the beginning.

At any rate, none of the buying and selling in its pedigree taints the effect the book has on visitors as both a historical artifact and a repository of scripture. "Most of the people who come to look at the Gutenberg Bible can't read it—it's in Gothic type, and it's in Latin," Silver observes. "But they know that they're looking at the Gutenberg Bible, and they approach it with reverence."

As one young man at the gathering noted, there is always the chance, however slim, that the newly bought leaf does not belong to the Lilly Library's copy; all Silver can categorically confirm is that it doesn't seem to belong to any of the other forty-seven extant copies. If the enthusiasm at the Lilly Library that night is any indication, however, most people are willing to employ a little faith: their leaf was lost, and now is found.—**Eric R. Pfeffinger**

Original leaf from the Gutenberg Bible. Mainz: Johann Gutenberg, 1455. This leaf, which contains II Corinthians, I:1–III:18, was acquired by the Lilly Library in June 1997. It is believed to have originally been part of the Gutenberg New Testament now owned by the library and was one of the leaves missing from the Lilly Library's New Testament.

BEST COPY AVAILABLE

(continued from page 11)

God wanted to get rid of and they outsmarted him" by building the Ark and riding out the Flood. This freedom of imagination feeds into Brakke's interests in the authority of the writing process, the relationships among narratives and between narratives and readers, and the reasons behind the establishment of certain texts as authoritative.

The tension between the mainstream Christians' reliance on old stories and the Gnostics' interest in creating new ones is reflected in comparable tensions today. While some Christians, including some of Brakke's students, continue to imbue the canonized books of the Bible with ultimate authority, "other Christians continue to believe, just as in the early years of the church, that Christians of their own day could have inspired experiences that bring not only new insights but new narratives." Although his scholarly bent seems to favor the latter group and their emphasis on imagination and reinterpretation, Brakke is fair in his assessment, acknowledging both good and bad reasons underlying the impulse, both in the early days of the church and now, to exclude new narratives from consideration. "The bad reason is that you close out diversity. But the good reason is: How do you maintain cohesion otherwise?" He points to Mormonism as a modern example of how the adoption of new texts by one branch of Christianity can lead to estrangement from the other branches. The relevance of these issues of authority and narrative didn't die out with the Gnostics.

Indeed, there must be something gratifying in the fact that Brakke's field—the boundary between scripture and other narratives—has resonance well beyond the fabled ivory tower of academe. "For the last two or three hundred years, Christian theologians and intellectuals have begun to re-evaluate the New Testament in ways that make that boundary very suspect. There are early Christian texts written before the Gospels in the New Testament that include the words of Jesus. So where is the center of revelation? Should these words be considered authoritative?"

"For most mainstream Christians," Brakke acknowledges, "these aren't live issues." But neither are they confined to the academy, as religious studies sections in major bookstore chains continue to swell with popular titles addressing these questions of authority and canonicity. The theologians and the mainstream church aren't the only participants. On the popular front—what Brakke calls "the level of Christianity at Borders Bookstore"—interest in the blurring boundaries of Christian scripture is alive and well.

The popular/elite dichotomy is also germane to Brakke's field, as indicated in another of his current projects, an article examining why early Christians thought Jesus spoke in parables. Focusing on the Gospel of John and the newly discovered Secret Book of James, Brakke finds that "both texts think in the end that mysterious, hard-to-understand scripture is better than scripture that's easy to understand because then, if you can understand it, you can show that you're part of the enlightened group." Scripture, then, can serve to erect barriers—quite a different lesson than the expanded authorship of the Gnostics.

For his part, however, whether he's working with undergraduates who are grappling with new ways of seeing their scriptures or studying the writings of early Christians who were grappling with the very same things, Brakke is committed to transcending barriers, to expanding the ranks of the "enlightened group" by expanding the source materials of scriptural study itself. The nascent field of comparative study of scripture strikes him as one step in that direction. "The three major religions of the West—Judaism, Christianity, and Islam—are seen [by most historians of religion] as religions of the Book. Their textual bases are seen as fairly small and well-defined. The religions of the East are seen as different in that respect. Those of us who study western religions could benefit from understanding there to be a wider range of scripture than just The Book."

That's not a surprising sentiment coming from a scholar whose interests are not confined to the New Testament and the Secret Book of James but also spill over into the Festal Letters of Athanasius of Alexandria and early church leaders' writings on nocturnal emissions. The more texts that come under scrutiny and contribute to our understanding of how authority is attributed to scriptural writings, the better.

Especially if, at least occasionally, they turn up in places like Paris. ■

ORAL HISTORY, WRITTEN TEXTS, AND PRESERVING
A Connection with the Past

by Leigh Hedger

The Indiana University Bloomington students were frustrated in R152, Jews, Christians, and Muslims. As Scott Alexander, an assistant professor of religious studies, began his lecture on the historical origins of these religions, he found the students weren't getting a sense of relevance—the history was all right, but what do contemporary Jews, Christians, and Muslims think and do? How could the course enable the students to feel some contact with these traditions as influential phenomena in the lives of people in their own community?

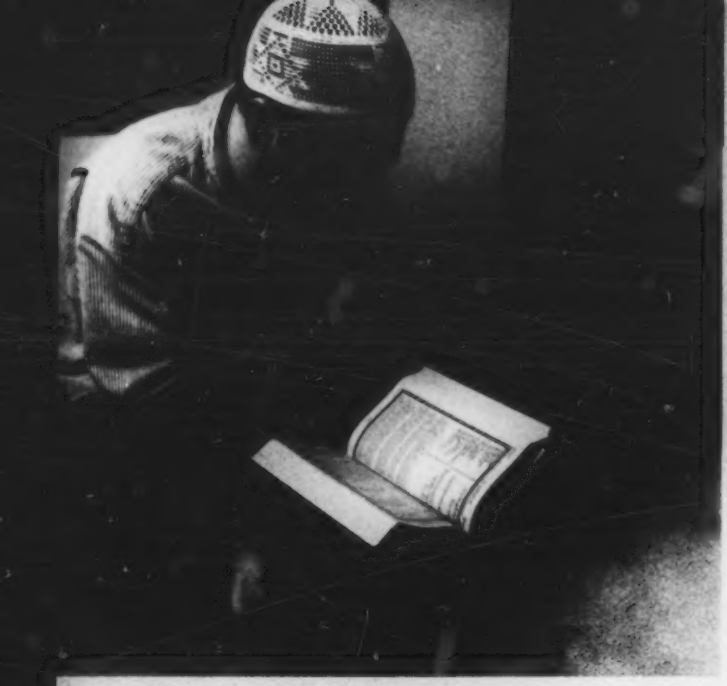
Presenting the material as a historian, quoting the dates and reviewing the major events and themes that shaped the evolution of these religions, Alexander found that students' eyes would glaze over. "They were alienated from history," Alexander says. "I needed to show a direct relevance to their own lives." He wanted to find a way to tie the history to the present, making it more tangible. With a class of about 100 students, field trips were logistically out of the question. So instead, Alexander brought the field trip experience into the classroom. After receiving a grant, he approached the study of Jews, Christians, and Muslims as an ethnographer and interviewed on video individuals from Jewish, Christian, and Muslim communities around Bloomington. He focused on them not as authoritative representatives of these traditions but as individuals discussing what role their religion plays in their own daily lives.

Now, instead of beginning the course unit on Judaism by plunging right into the history of ancient Israel, he plays a video clip of a young American Jewish woman talking about her recent trip to Israel. Before she went, she was skeptical when her relatives talked about their visits to the "Jewish homeland." She was dismayed that they called it a homeland when they had only "visited" on short trips. When she finally went, she says her first stop was the Wailing Wall, a sacred site of her faith. There, she saw the intense emotion shared by different people from all over the world who had gathered there because of their Judaism. She saw different age groups, cultural backgrounds, languages—all sharing an intense spiritual bond. She realized that there was no place like this in the United States. Israel was a homeland for all who called themselves "Jews."

After showing this clip, Alexander asks his students to explain what was going on as this woman encountered the Wailing Wall for the first time. Answers include: a transformation, a discovery of who she is, seeing herself as a member of a larger community, realizing her ancient roots, and finding her identity in a history that goes back to Abraham. "They saw the relevance," Alexander says. "Here is this American woman, speaking with a Midwestern accent, a student at IU, talking about realizing her

Scott Alexander, Assistant Professor of Religious Studies, Indiana University Bloomington, in front of the Bloomington Mosque, where he did a third of the fieldwork for the video *Abraham's Children*.

BEST COPY AVAILABLE



Religious studies major Brian Clark reading the Qur'an in the *masalla* or "worship area" of the Bloomington Mosque before he joins the congregation for afternoon prayer.

place in history. The students were immediately engaged. They felt a connection to her. They could relate to ways in which they themselves had an investment in history." When it came time to get into the history lesson *per se*, he says it made a much deeper impression.

With his collection of footage, Alexander plays selected clips as they relate to different aspects of the course. "The video material is so useful because it allows me to combine a historical approach to the evolution of these great religious traditions with a look at the connection between this evolution and what is happening in these people's lives today," Alexander says. "We can see how all of it really does matter. It's not just dusty history, the relevance of which is a mystery, but a long-term historical evolution that is important if you want to understand why these traditions play such significant roles in the lives of the people sitting next to you." Alexander notes that by capturing on video the living, oral data of interviews in the field and combining it with a study of historical texts, the students get a richer introduction to the religions they examine in the course.

This project has left Alexander wanting to do more work as a historian with an interest in ethnography. He is still committed to reading the texts and conducting historical investigations into what was going on in medieval Muslim society. But he also wants to go into the field to research living Islam to find out what is going on *in contemporary Muslim communities*. As a historian, Alexander's research into medieval Islam has dealt with the development of sectarian identities and the factors involved with identifying oneself as belonging to a specific religious sect within the larger Muslim environment. In light of his interest in a more ethnographic approach, he is considering going to Bahrain, a primarily Arab Persian Gulf state with significant Shi'ite and Sunni populations. "I am interested in what goes into building these kinds of sectarian identities," Alexander says. "I'd like to see if an ethnographic study of sectarian identity in a context like contemporary Bahrain would shed any light on the medieval data and vice versa. I'd like to try to bring the medieval data into conversation with the data you can get by going out into the field. There are obviously going to be some significant differences between these two contexts, but I suspect some interesting continuities may emerge, and the possibility of investigating this is exciting." Alexander is also interested in how the Muslim tradition has dealt with its own questions concerning oral and written knowledge.

Part of his work, for example, has involved investigating attitudes surrounding the issue of committing to writing religious knowledge outside the Qur'an. Much of this knowledge in question involves *hadith*, or reports of the sayings and deeds of Muhammad and his Companions, as distinct from the revelation that Muslims believe Muhammad received directly from God through the angel Gabriel. Evidence exists in the historical record that, at an early stage in the development of Muslim religious institutions, the Muslim community had anxiety over the degree to which the *hadith* might challenge the scriptural preeminence of, or even become confused with, Qur'anic revelation. It also appears that this anxiety over writing down *hadith* may have been part of a general ambivalence toward writing as both an important mnemonic aid on one hand, and, on the other, a means of divorcing knowledge from the proper context of responsive interaction between master and disciple.

This line of study has Alexander studying an eleventh-century scholar, al-Khatib al-Baghdadi. In his *Kitâb taqyîd al-'ilm*, or *The Book of Enscripting Sacred Knowledge*, al-Khatib puts forth both sides of the issue. One argument includes sayings from Muhammad and his Companions that appear to object to writing down extra-Qur'anic religious knowledge. The other side, also attributed to Muhammad and his Companions, sings the praises and value of committing religious knowledge to writing to preserve it for posterity and aid memory.

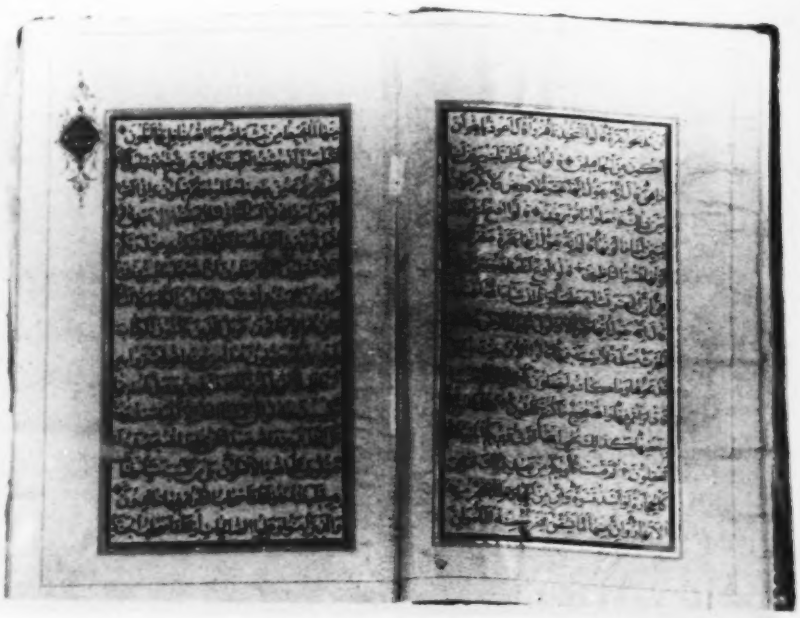
19

"A curious thing about this text is that it appears at a time when the issue of writing down *hadith* was already moot. It had been done," Alexander says. "As far as we can tell, *hadith* had taken written form for at least 300 years, so by then it was a well-established tradition. Al-Khatib al-Baghdadi was an individual who was obviously writing all the time, using books and notes. The question that arises in the mind of a reader like myself is why al-Khatib bothers resurrecting the question of writing down *hadith* if widespread practice already seemed to endorse its legitimacy?"

Alexander says al-Khatib may have felt the need to approach this issue because although producing books of religious knowledge was a common practice, many medieval Muslim scholars like al-Khatib nonetheless harbored a fundamental ambivalence toward writing. Writing in the manuscript culture of medieval Islamic scholarship, medieval Muslim scholars "couldn't live with it, nor could they live without it." This culture valued writing as a memory aid but recognized the dangers of the ways books allowed for the decontextualization of knowledge from the authoritative control of a given teacher or school, and thus could be used for claiming religious authority independent of proper certification by an established teacher or school. Medieval Muslim culture emphasized the importance of internalizing knowledge—until knowledge is internalized and recognized by an authoritative teacher to have been integrated properly into the general understanding and conduct of the student, it's not really knowledge at all. That's a sharp contrast from today's culture, Alexander says, which allows for a view of the function of knowledge in book form that would most likely trouble medieval Muslims like al-Khatib. "I myself have . . . purchased a book and felt some kind of satisfaction at just having purchased it," he says. "I may never have cracked the cover, but I feel like I have taken a step toward the knowledge because I have the book in my possession. I haven't even read it, but I am somehow closer to it because I *could* read it any time I want."

A medieval Muslim, he says, would ridicule that attitude and say that "even if I were to read the book, I wouldn't really know anything that I hadn't committed to memory. Medieval Muslim scholars like al-Khatib would exhort us not only to commit knowledge to memory, but to learn from someone who learned it from someone who learned it from the original author," he says. "If you don't know the author, and you go buy the book off the shelf . . . , a medieval Muslim would ask how you could possibly really know what the person is saying. You don't have any opportunity to ask questions or engage him or her in any type of exchange."

As Alexander notes, this raises the important issue of more and less oral forms of writing. The contemporary book represents a "less oral" form that compensates for the reader's lack of contact with a personal authority, while the medieval Muslim manuscript represents a "more oral" form of writing that often assumes such contact.



Two pages from a nineteenth century Iranian Qu'ran (1892 C.E.) in the manuscript collection of the Lilly Library. The verses displayed (2:67–82) are from the sura or chapter of the "Cow" and deal with the sacrifice of a heifer in Ancient Israel, the subject from which the sura takes this name.

BEST COPY AVAILABLE

One important lesson we can learn from the medieval Muslim tension over writing down religious knowledge is that the question of authoritative interpretation of text is at the center of the evolution of religious traditions that place a high premium on a particular set of scriptural writings. A basic lesson the historian of religions learns when investigating the way in which scripture is interpreted is that—irrespective of a religion's claim to unchanging truth—scriptural interpretation is inextricably bound to changing historical and cultural contexts. Consider Qur'anic interpretation, for example. An eleventh-century scholar living in a geopolitically triumphant Muslim culture with no outside threats may be reading the text from a linguistic perspective, commenting on grammar, expression, command of the language, and slight nuances in the meaning of a specific word. A late twentieth-century Egyptian Muslim, however, who is concerned with throwing off Western imperialism might interpret commentary on the same set of verses much differently. These different interpretations make for the richness of historical Islam, and they allow the scholar to explore and use them to deepen his or her understanding of Islam and religion in general.

Although sacred scriptures and the many texts through which they are interpreted provide tremendous insight into different eras, Alexander says he is constantly reminded that the textual record is incomplete. While the scriptures and other texts that exist are invaluable, "It is daunting to think of all the material that, for a variety of reasons, hasn't survived," Alexander says. Because of these holes, he views reconstructing history as more of an art than a science. "What actually happened will always remain in the past," he says. As a result, what historians come up with is only an interpretative reconstruction based on available evidence, which often can be highly indirect or even slim. In such cases, the challenge for the historian who works with texts is to fill in the gaps to come up with a plausible answer to the historical questions posed. On those occasions where the data is scant but too exciting to ignore, the historian with creative audacity must not be afraid to use his or her informed imagination. Like the person doing a jigsaw puzzle with lots of missing pieces, the historian sometimes faces the challenge of going out on a limb and saying, "I think this is how the pieces fit together, and here's what goes in those empty spaces."

An Insight into 13th-Century ISLAM

Stepping from the worldview of a twentieth century Western woman into the mind set of a thirteenth-century Muslim spiritual leader is no small task. Mary Ann Danner-Fadae, a visiting faculty member in the Department of Foreign Languages and Cultures at Indiana University–Purdue University Indianapolis, would have to agree. Making that leap was exactly what she had to do to translate Ibn 'Ata' Allah's *Miftah al-Falah wa Misbah al-Arwah*, or *The Key to Salvation and the Lamp of Souls*.

Miftah al-Falah **details the Shadhili Sufi principles and techniques of *dhikr*, remembering God. It discusses what this practice means to a person and the effects it has on physical, emotional, spiritual, psychological, and intellectual levels.**

The book's focus on the spiritual dimension of Islam is what initially intrigued Danner-Fadae. Because it was written by Ibn 'Ata' Allah, the third of the great masters of the Shadhili Sufi order, it is of great value for academics and lay people alike. "Each Islamic order has different practices, and this book is a tremendous resource for learning about those practices as well as for tracing the development of the Shadhili order from this period," she says.

Besides becoming familiar with Ibn 'Ata' Allah's language, vocabulary, and style, she found she also had to get past her own preconceived ideas about Islam. Her study of Sufi practices in the book broke many stereotypical views she had held toward Islam, and that was a dimension of the project she did not expect.

She says she had had a stereotyped view of Islam as narrow minded and biased against women. Instead she came to the realization that Islam is a tolerant religion and came to understand the contrasts and distinctions

between religious teachings and cultural tradition. "You see women covering themselves from head to toe in many Muslim communities," Danner-Fadae says, "but that's cultural. That's an interpretation of Islamic scripture, and while the Qur'an, taken as the literal word of God, cannot be changed, interpretations—such as covering a woman's face as opposed to dressing modestly or this or that other aspect of tradition—can vary."

Looking at the context in which Ibn 'Ata' Allah wrote *Miftah al-Falah*, the Islamic civilization of the Middle Ages was phenomenal in its successes in art and knowledge. The culture had the foremost doctors and scientists of their day, Danner-Fadae says. Its scholars were advanced in grammar and poetry, sciences, médicine, math, and astronomy. At a time when London and Paris had mud streets, Islamic civilization had paved streets, sewer systems, public baths, and other elaborate architecture. "Western Europeans learned Arabic to learn from Islamic civilization, especially to study their medical texts," she says. "A tradition could not flourish 1,400 years without some significance to it. It could not be superficial to have lasted these centuries and create such a tremendous civilization and such devoted followers."

Mary Ann Danner-Fadae, a visiting faculty member in the Department of Foreign Languages and Cultures at Indiana University–Purdue University Indianapolis, is currently translating and editing an early twentieth-century classic work on comparative Islamic law

Danner-Fadae finds that the past can teach you much more than you realize, if you let yourself be receptive. "You have to concentrate on what is being said. I try to let the voice of the author come through," she says. "Then you can focus on the message. But I do explain areas of the text that would not be clear to a Western reader. If you're translating impartially, you can explain the text, and it's up to others to judge if it's for them or not."

Some spiritual schools of Islam teach that different interpretations among religious experts are "a mercy," according to Danner-Fadae. The mercy comes because, she says, "differing interpretations give you a choice. With the range from extreme to the more tolerant interpretations, you can decide which you're comfortable with and can accept." Tolerance is one aspect of Islam that has greatly impressed Danner-Fadae: "It's not like many other religions," she says, "in that it recognizes other religions, like Judaism and Christianity, as valid. They still feel their own is the right one, of course, or else they'd be following the other ones."

Ibn 'Ata' Allah originally wrote *Miftah al-Falah* as a manual for disciples, and he even included a list of the different Divine Names for disciples to recite, based on their character, temperament, spiritual needs, and hoped-for outcomes. Over time, this book became a part of traditional Sufi literature. Even today, *Miftah al-Falah* continues to be published. The book gives readers—whether pious, curious, or academic—a feeling of historical continuity from the thirteenth century to today.

Danner-Fadae says scholars are grateful Ibn 'Ata' Allah wrote so much about his founder and his own *shaykh*, or teacher, and what they were like. The book offers insights into their daily lives and presents the teachings, practices, and methodology used in teaching the essence of the Qur'an and Sufism. The book has tremendous significance on many levels, Danner-Fadae says. "It provides an in-depth look into Sufi traditions of the Shadhili order of the thirteenth century and has extensive research and documentation, which makes it of interest to scholars, and it is also valuable on a personal level for those looking for spiritual direction."—**Leigh Hedger**

SACRED TEXT AS Living Scripture

by Lucianne Englert

One type of knowledge can be gained through the reading of texts. But other knowledge comes through experience, through ritual, and through following in holy footsteps.

Experiential knowledge is particularly relevant to Hindus in Vraj, India. Religiously inspired leaders methodically mapped out shrines in Vraj based largely on a sacred text, the Bhagavata Purana. People walking through the pilgrimage centers of Vraj may hear the Purana being read over loudspeakers, find portions of the text recited daily by many people, and see dramatic presentations of the text.

David Haberman, an associate professor of religious studies at Indiana University Bloomington, focuses his research on the Vaishnava culture found in this region and on the sacred text of the Purana. "As a historian of religions, I'm not only interested in the written text that we would define as 'scripture,' but I'm also interested in how texts really become embedded in cultures in other fashions," Haberman says. "My last book, *Journey through the Twelve Forests*, takes the reader into a pilgrimage experience in Vraj."

According to Haberman, "In Vraj, the written text (the Bhagavata Purana) became a sacred space. In my study of the pilgrimage in that region, I focused on how shrines, temples, and sacred sites function like a sacred text or scripture. Many Hindus encounter what we recognize as 'scripture' within a cultural form such as a dramatic presentation, a sermon on the text, a musical rendition of an episode, or they may encounter 'scripture' through the pilgrimage sites. Walking around the 200-mile-plus circular pilgrimage circuit, the pilgrims are, in effect, reading the text."

Haberman seeks conceptually to expand the notion of scripture. "It's important to realize that all cultures aren't cultures of The Book. In a way, India is a culture of the book and in a way it's not." Haberman notes, "The Protestant reformation, in particular, almost reduced religion to the reading of and talking about the Bible. But that's a fairly unique form of religion in the world. Protestantism has always been fairly suspicious of ritual, so it has really downplayed what I'm calling the cultural performative side of religion in favor of 'scripture.' That's why we tend to think of religion in scriptural terms," he continues. "If you were to go to India and ask someone to tell you about their religious tradition, they probably wouldn't whip out a pocket-sized version of some scripture. My guess is that they'd take your hand and lead you to a nearby temple. That isn't to say the two aren't connected, but they're not the same either."

As for the text itself, "The Bhagavata Purana gives expression to the philosophies and mythological traditions associated with Krishna, who, for the devotee, is the Supreme God," Haberman says. "It's a self-conscious

BEST COPY AVAILABLE

narrative that claims to offer a lesson in enlightenment in seven days. The method for enlightenment here is listening to a story, so the storytelling itself is sacred activity within the text itself. The text is a story about a story."

Haberman says two aspects of the Purana are unusual. "The Bhagavata Purana offers an understanding of our emotional life that is rarely explored in other scriptures," he says. "This text celebrates emotions. It understands emotions to be potentially powerful in spiritual life. It's the emotional element in the text that I find interesting, and in some sense, the self-conscious exploration of the real power in human emotion."

The Purana includes many stories of the gopis, the "simple cowherd women who are the enigmatic lovers of Krishna." Haberman explains, "They tend to be young, emotional women. Many other religions would advise us to suppress, renounce, or avoid our emotions. In the Purana, these young lovers who get carried away with their love for the god Krishna are considered the main teachers. Later poetic and artistic traditions make a great deal out of the emotional life of the gopis for Krishna."

The Purana also elaborates on other emotions. "Parental love, for example, is celebrated in the text and analyzed by the later tradition. Friendship is narrated and analyzed, and poetry is produced to celebrate it. The relationship of servitude, of an inferior toward his superior, is another relationship worked out and explored in this text."

The second unusual issue in the Purana, Haberman says, is the text's reflection of the non-dualistic philosophy of Hinduism. "The text finally sees everything as God and God as everything," Haberman says. "Although there's a very important transcendent dimension to God as he or she is expressed in the Bhagavata Purana, there's also very much an immanent quality to God. This text says that the world itself is the body of God, here we find direct identification between the world of nature and God."

"The nondualistic philosophy identifies everything with divinity, a major point of contrast with western scriptural traditions. Western scripture has tended to mark a boundary between the Creator and creation, where that boundary does not exist in the Bhagavata Purana. The Purana describes the world as an emanation out of God."

In Hinduism, a multitude of gods and goddesses appear, but Haberman notes that neither monotheism nor polytheism is an accurate description of the religion. "Hinduism is a tradition that recognizes God to be one, but that one God can be perceived in many forms, called by different names, and gendered differently."

Speaking of the relationship of nature with God, Haberman continues, "Although there are different forms of God, the Purana said that, of the immanent form of God, the oceans are his abdomen, the mountains are his bones, the rivers are his veins and arteries, and the trees are the hairs on his body." Haberman is beginning a new piece of research related to this issue. "I'm looking at a theological perspective in which the world of nature itself is divine. What happens to such a tradition in a world

where nature is becoming increasingly polluted?" Haberman asks. He hopes to travel to India again next year to pursue this project.

"The Yamuna River runs through the city of Delhi, widely considered the second most polluted city on the planet, and that river is celebrated in the Bhagavata Purana." Haberman wants to know what happens to the religious perspective of the Bhagavata Purana in the face of this pollution. "How do these religious ideologies and even theologies influence our relationship with nature, particularly at this time in history when we rightfully fear that we might be moving ourselves out of existence by our current consumption habits?"

The Bhagavata Purana is one of dozens, "maybe even hundreds" of sacred texts in India that could be considered scripture. "The whole term 'scripture' is a western concept," Haberman says. "That is, it's easy to identify what the Christian scriptures are. They're the

biblical literature. That's not so clear in Hinduism because Hindus don't recognize a single set of texts that they would call 'scripture.' Many different kinds of Hindus would identify different texts as the most important authoritative texts for them."

"I've been interested in what texts get privileged in western constructions of Hinduism and what texts get left out of such discussions. The early Orientalists who studied Indian culture had their own agenda that made them select certain texts as representative," Haberman notes. Historians from the eighteenth and nineteenth centuries believed that what was oldest and most original in a culture was the most important, Haberman says. "Therefore they were very concerned with the Vedas, the earliest of Hindu scriptures, and probably the earliest religious texts we have from anywhere. They go back 3,000 to 3,500 years. These very old texts were used by British Orientalists to represent what they thought was a 'pure form' of Hinduism," he says.

But Haberman also notes a hidden agenda. "It was also part of the colonial agenda to undermine contemporary culture within India. Their move to 'privilege' or put great emphasis on the Vedic texts was simultaneously a move to discredit other texts and forms of authority that were important to the contemporary culture in India. They marked many texts as corrupt, impure, or somehow problematic. British Orientalists widely held up the Bhagavata Purana as the grossest culprit. Yet when I look at the lived culture in India from the medieval to the modern period, it's hard to find a text that has a wider appeal."

Haberman's selection of the Bhagavata Purana as his research focus reflects that wide appeal. "I'm kind of an ambiguous creature," Haberman says. "I'm both an ethnographer, meaning that I go to India and I work with the living communities there, and I'm also trained as a Sanskritist, a translator of Sanskrit texts." Haberman's first venture into India occurred with the support of a Fulbright dissertation grant while he was at the University of Chicago. "I was reading a particular text to understand a religious technique, that of dramatic visualization meditation." When the project took him to Vraj, "I became fascinated with the local culture, the pilgrimage centers, the temples, and what's going on in the performative traditions of this area. It became clear to me both from my textual and ethnographic work that the real foundational text for this tradition was the Bhagavata Purana."

Haberman has been teaching the Purana at IU for three years. "It's a new experience for me to teach the text simply as a text." Because his research extends the written text into the culture, Haberman strives to overcome the limitations of using the text as the basis of the class. "I always say that I wish I could turn the classroom into a 747 and take the students to India," Haberman says. "But since I can't, I use a lot of visual materials, like slides, so that my course isn't just reading the scripture. I try to 'take them' to a Hindu temple and encourage them to understand that what they're reading has strong connections to what they'd see if they went to India."

Haberman relates a story about Max Müller, "the so-called 'Father of the History of Religions.' I'm not sure this is exactly true, but it makes a valuable point. It's said that Müller forbade his students from going to India because 'the Real India' existed in texts. During his day, Max Müller was the most authoritative Indologist in Europe and he never ever went to India. I think that shows the problem," Haberman says.

"I tell students how humble we have to be about what we really know about another culture, studying it through texts from a great distance," he says. "It's an important way of knowing, it's a valid way of knowing, but in the end, it's a very limited way of knowing." ■

25

BEST COPY AVAILABLE

TRANSMITTING Scripture ACROSS CULTURES

by **William Rozycki**

The number of Buddhist scriptures in the world is enormous. The sheer size of the collection and the variety of texts present a challenge to believers and scholars alike. "Put together in book form, the scriptures contained in the Chinese Buddhist canon alone would amount to some 500,000 pages in English," explains Jan Nattier, an associate professor of religious studies at Indiana University Bloomington. As with Christianity, Buddhism has a canon of accepted texts. But the Buddhist canon is immense, and its contents differ from country to country.

Countless commentaries explain or synthesize the sacred writings, and Nattier notes the commentaries often shape the believers' understanding of the scripture. Moreover, different schools within Buddhism take separate views of doctrine, and this in turn is affected by the cultures of countries where Buddhism flourishes. Nattier, who specializes in Buddhism, explores the differences that these cultures bring to the transmission of scripture.

In an article in the journal *Numen*, Nattier looked at why, in eastern Central Asia in the second half of the first millennium of the Common Era, Buddhist scriptures began to be translated into local vernacular languages, although areas further west in the region never developed such a tradition. Nattier examined a Chinese practice in which all scriptures are translated into Chinese not only to make them accessible, but also to lend them a legitimacy, from the Chinese point of view, that is lacking in foreign form. She found it was precisely in those areas of Central Asia under Chinese political influence that this adoption of the local language for transmission of scripture occurred. Western areas of Central Asia, outside the reach of Chinese culture, continued to transmit the scriptures in Sanskrit or Prakrit, languages foreign to the area inhabitants, but for that reason esteemed as sacred languages. Nothing in Buddhism prevents translation of the scriptures (the historical Buddha, Guatama Siddhartha, is said to have encouraged preaching in the local languages of the people) and so cultural influence, not strictly religious protocol, decided the linguistic issue in both eastern and western Central Asia.

Nattier uncovered an even more direct case of Chinese influence, which she published in the *Journal of the International Association of Buddhist Studies*, in the so-called Heart Sutra (*Prajñāpāramitā-hṛdaya*). A sutra is a form of scripture, sometimes of considerable length, dealing with various points of doctrine and practice and beginning with the words, "Thus have I heard at one time. The Lord was. . . ." This phrase indicates that the discourse to follow is the recollected teaching of the historical Buddha.

Jan Nattier, Associate Professor of Religious Studies, Indiana University Bloomington, at the Indiana University Art Museum in front of *Footprint of the Buddha* (1874, Thailand, colors and gold on cloth)

Among sutras, the Heart Sutra is exceptional for many reasons. It is briefer than most. Unlike other sutras, it does not contain the phrase that attributes its discourse to the words of the Buddha; it does not mention the historical Buddha at all. Instead, the Heart Sutra presents itself as the discourse of Avalokiteśvara, a Bodhisattva or a highly advanced candidate for Buddhahood, quite distinct from the historical Buddha.

Scholars have long realized that the Heart Sutra, which is extremely popular even today among believers in Japan, China, and Korea, was an abbreviation or adaptation of a longer and well-known sutra, the *Pañcaviṃśatisāhasrikā-prajñāpāramitā*. In the Heart Sutra, the core of the text is composed of familiar doctrine taken from the larger sutra. The text is framed by an introductory paragraph that names Avalokiteśvara as the speaker. The text concludes by presenting a mantra—a chant efficacious for its sound alone—that appears untranslated from the Sanskrit.

Tibetan manuscript *phags pa shes rab kyi pha rol du phyin pa brgyad stong pa* (The Perfection of Wisdom in Eight Thousand Verses)

Yet, when Nattier looked at the Heart Sutra's Sanskrit version (supposedly the original), she found many discrepancies between the Sanskrit wording of the larger (*Pañcaviṃśatisāhasrikā-prajñāpāramitā*) sutra, and the Sanskrit version of the main body of the Heart Sutra. For example, the larger sutra has a line: *na anyad rūpam anyā śūnyatā* ("form is one thing and emptiness another") which is rendered in the Heart Sutra as *rūpān na pṛthak śūnyatā* ("emptiness is not distinct from form").

Why, wondered Nattier, was the Sanskrit wording changed, if the Heart Sutra was taken from the larger sutra? Why did the Heart Sutra use such vocabulary as *kṣaya* (destruction), when the larger sutra used a synonym, *nirodha* (extinction)? Why did the Heart Sutra use plural adjective forms in negation, when the larger sutra used singular verbal forms in recording the same ideas?

Pondering this puzzle, Nattier came to a surprising conclusion. She could best explain these differences as translation interference. She theorized that the Heart Sutra was first formulated *in Chinese* by translating and abbreviating the Chinese version of the *Pañcaviṃśatisāhasrikā-prajñāpāramitā* sutra (and by adding the beginning and ending frames to match Chinese preferences). Nattier concluded that later the Chinese text was carried to India and then translated into Sanskrit. From the point of that medieval translation into Sanskrit onward, believers and scholars alike naturally considered the scripture to have followed the usual pattern of transmission from India to China. They assumed that the Sanskrit version was the original, and the Chinese version a translation from it. Nattier's detective work has now turned around that view.

Through her ongoing research, Nattier has continually shown the Chinese played a consciously "active role" in receiving and transforming Buddhism. They have even taken a hand in formulating Buddhist scripture, rather than seeing themselves just as passive recipients. The Heart Sutra is now part of the canon in the Buddhist tradition called Mahāyāna (literally the great vehicle), one of several schools or sects within Buddhism, and the school most popular in China.

According to tradition, the historical Buddha was born in the fifth century B.C.E. or shortly before, into the ruling family in a minor kingdom in what is now Nepal. At the age of 29, Gautama renounced his princely life and began to wander India as an ascetic, in search of understanding. He sought a path of deliverance from the human

conditions of suffering, old age, and death, which he had realized were the afflictions of all people of every station in life.

Six years of austere regimens failed to bring Gautama the supreme truth he sought. Then one day, meditating under the pleasing shade of a bodhi tree, he obtained enlightenment. That extraordinary vision of understanding embarked the newly styled Buddha (the awakened one) on a path of teaching. He spent the rest of his years instructing his followers in the dharma (truth) and the Middle Way (a path between a worldly life and the extremes of self-denial).

Many of the earliest Buddhists were, like the Buddha himself, renunciates of the secular life. They formed monastic communities, and, after the Buddha's death, followed his rules and teachings as transmitted from memory and oral recitation. Indian culture had always valued recitation over writing, considering the written word more suitable for merchants and bureaucrats than for philosophers. Eventually, however, the teachings of the Buddha began to be written down. Several centuries or more went by (with continuous oral transmission of Buddha's sermons and sayings) before even the earliest scriptures appeared.

The early Buddhist lifestyle, with its renunciate communities of monks, its communal rules and regulations, its meditative techniques, and its philosophy (that the world is in constant flux, and that phenomena are aggregates without enduring selfhood) was supported by the great Indian king, Aśoka, in the third century B.C.E. Beginning in his time, missionaries spread the faith to Sri Lanka and later to Southeast Asia. This body of tradition and belief, along with the scriptures that support it, is termed Theravāda (the Way of the Elders).

Around the turn of the millennium, a new form of Buddhism arose in India that stressed the need for at least some member of the Buddhist community to strive not merely for enlightenment, but to replicate the path followed by the historical Buddha in its entirety. By doing so they would become not merely enlightened beings (known as Arhats) but fully perfected Buddhas, capable of rediscovering the dharma in the distant future when Buddhism as we know it has died out. Adherents call this form of Buddhism Mahāyāna, emphasizing the greatness of the task to which its followers devote themselves.

Some Mahayanists took their religious ideas northward to the Silk Road, and by that route Mahayanist texts and teachings reached China and the rest of East Asia. Another form of Buddhism, known as Tantrā, relies on sutras containing mystical chants, and on ritual texts (called tantras) that prescribe elaborate initiations, offerings, and meditative exercises. This form of Buddhism eventually prevailed in Tibet and Mongolia.

Nattier's scriptural research has focused on Mahāyāna texts; currently she is translating one of the earliest Mahāyāna scriptures in existence, the *Inquiry of Ugra*. This is cast as the advice of the historical Buddha to a wealthy layman, whom he encourages to become a monk. In studying the text, Nattier has discovered a surprising feature of early Mahayanist thought. "The early Mahāyāna

Walking Buddha, Sukhothai, Thailand, 14th Century, Bronze

tradition seems to have been very much for men only," Nattier says. "Later Mahāyāna beliefs offered a place for laypersons in the attainment of salvation, and spread to China and the rest of East Asia. But it seems to have originated in the monasteries of India around the first century B.C.E., as a form of Buddhist practice for an elite group of super-achievers."

These monks set for themselves the goal of becoming Buddhas. No easy task, it meant honing one's spiritual skills and enduring countless rebirths (a concept shared with other religions native to India) until such time in the future when Buddhism will have passed entirely from human memory. In this new world, Nattier explains, the reborn monastic could then attain enlightenment, just as the Buddha had, and then instruct humanity anew in the dharma and the Middle Way. This selfless and demanding goal, targeted by the most fervent monks, ironically brought about the Mahāyāna school with its broad reach and a focus beyond the monastic cloisters.

Nattier is well equipped linguistically to track a religion whose scriptures exist in a multitude of languages. In Central Asia alone, scriptures and their commentaries exist in Tibetan, Chinese, Sanskrit, Mongolian, Uighur, Khotanese, Tokharian, and Sogdian. Nattier reads several of these languages and is active in translating the scriptures into English. On the need for translation, Nattier explains, "The Theravāda texts, written in Pāli, have been translated, but the Theravāda canon reflects only one segment of Buddhist thought." Only about 1 percent of Chinese and Tibetan texts exist in English or other Western-language versions, Nattier points out. She frequently organizes reading groups of fellow scholars and graduate students to go through original texts. "Translation of this sort is a demanding and creative activity," Nattier affirms. "It is not the simple one-for-one word selection that translation from one Western language to another is sometimes thought to be. We need more scholars trained to do this." ■

Evolution

The philosophy of Daoism has its basis in two texts that appeared in China centuries before the Common Era: the *Daode jing* (ascribed to the sage Laozi) and the *Zhuangzi* (named after its author). Dao, meaning literally 'way' or 'path,' was portrayed in the texts as the ineffable, absolute source and end of all things. The Way's early philosophers taught that an individual in harmony with Dao comprehends the course of nature's changes and that all things ultimately return to the purity of the Dao.

Daoism as a *religion* only surfaced later, in the first few centuries of the Common Era, as individual followers of the philosophy received revelations from Daoist deities. Stephen Bokenkamp, an associate professor of East Asian languages and cultures at Indiana University Bloomington, explains the timing: "The religious elements may have been around for a while, but their emergence was probably due to improved communications. In the Late Han period, the roads were good, people traveled more extensively, and the flow of ideas led to the formation of new ideologies."

Bokenkamp has just published *Early Daoist Scriptures* (Berkeley, California: University of California Press, 1997), in which he translates and explains the sacred texts that supported the newborn religion. His carefully annotated book documents the evolution of these scriptures at a time the transformation of these philosophical works into religious texts had just begun. These early texts address the place of individuals in the cosmos and in society. They also come to terms with Daoism's two main rivals at that time, Confucianism and Buddhism.

An early Daoist religious text played a crucial role in the development of an organized community of believers. According to legend, in 142 C.E., a man named Zhang Ling, who had moved to the kingdom of Shu (the western part of modern Sichuan) to study Daoist philosophy, was visited by a deity: Lord Laozi, the author of the *Daode jing*. This avatar imparted to Zhang a commentary, or explanation, of his masterpiece, which Zhang named the *Xiang'er* (roughly translated as "concerned for you"). The deified Laozi also granted to Zhang the title of Celestial Master. Within a few years, a sizable group under the leadership of Celestial Master Zhang was carrying out practices associated with organized religion: curing illness through confession, purification, and talismans; converting nonbelievers; paying

BEST COPY AVAILABLE

# of a Religion

a tithe to the church; organizing into parishes, each headed by a priest; and establishing charity houses to feed travelers and spread the faith.

The *Xiang'er* text revealed to Zhang stressed good deeds and their relation to physical health. According to the scripture, the Dao binds all elements together, and only good deeds allow nature to function unimpeded; bad deeds bring illness to the physical body. On this point, the *Xiang'er* states:

> The essences [bodily spirits] might be compared to the waters of a pond. . . . If the heart does not fix itself on goodness, then the pond lacks embankments and the water will run out. If one does not accumulate good deeds, the pond is cut off at its source and the water will dry up.

Daoism continually faced rivalry from Confucianism, which emphasized respect for hierarchy and family loyalty. In *Admonitions*, a Celestial Masters text from a time the Zhang family and their followers served as officials in the Wei Dynasty, it is clear that Confucian principles have found accommodation in Daoism: "All of our households should transform one another through loyalty and filiality, so that fathers are magnanimous and sons filial, husbands faithful and wives chaste, elder brothers respectful and the younger obedient."

By the fifth century of the Common Era, the Celestial Masters faced a different rival, a religion imported from abroad. Buddhism was then becoming hugely successful in China. *The Scripture of the Inner Explanations of the Three Heavens* emerged in Daoist circles at the same time, in part to support the Liu-Song Dynasty, and in part to meet the challenge of Buddhism by pre-empting its traditions. In the passage below, we see how Daoism maneuvers to prove its precedence over Buddhism by implying that Lord Laozi had manifested himself as the historical Buddha:

> The Dao saw that the barbarians of the west were extremely stubborn and difficult to convert, so together with Yin Xi, Laozi traveled west to Kashmir. . . . He made for the king Buddhist scriptures of six hundred forty-thousand words. The king and his whole country came to revere and practice these scriptures.

The accommodation to Buddhist thought extended, in a later text, even to the legitimization of reincarnation, a distinctly Indo-Buddhist notion. Bokenkamp's book shows not only this accommodation of rival religious thought, but also the evolution of a cosmography, the sharpening of moral codes, and the establishment of rites and ritual practices. In time Chinese culture found a place for the "three schools" (*san chiao*)—Daoism, Buddhism, and Confucianism—each seen as complementing the others.

Not too many decades ago dismissed by a Western scholar as "a clutter of superstitions founded on ignorance and fear," Daoism is now receiving scholarly attention as a worthy subject of research, thanks in part to Bokenkamp's work. "In China and Taiwan," notes Bokenkamp, "academic study of Daoism is slowly gaining respect. After a long period of neglect, that's great to see."—**William Rozycki**

(right) This Daoist talisman, drawn during the Song period (950–1279, C.E.), is in the shape of a protective deity.

(left) Daoist burial practices included the interment of official documents addressed to the lords of the underworld.

BEST COPY AVAILABLE

BEST COPY AVAILABLE

From Inquiry to Publication:

• • • • • • • • • • • • Books by Indiana University Faculty Members

Allen, Merrill J., Bernard S. Abrams, Arthur P. Ginsburg, and Leslie Weintraub. *Forensic Aspects of Vision and Highway Safety.* Tucson, Arizona: Lawyers & Judges Publishing, 1996, 475 pp., $99.00, cloth.

Half of all accidents could be prevented if people could be aware of danger three-quarters of a second earlier. Many factors in the environment reduce our awareness and slow our response time. These account for more than half of the accidents that occur to sober, healthy, and attentive people. This book provides optometrists, highway engineers, manufacturers, legislators, law enforcement personnel, attorneys, and others with information on the visual aspects of driving a motor vehicle. The optometrist will find information for examining the eyes, for prescribing driving glasses, and for better understanding the vision requirements of the driving task. Allen is a professor emeritus of optometry at IUB.

Barr, Alan P., ed. *The Major Prose of Thomas Henry Huxley.* Athens, Georgia: University of Georgia Press, 1997, 366 pp., $50.00, cloth.

Thomas Henry Huxley (1825–1895) was one of the intellectual giants of Victorian England. A surgeon by training, he became the principal exponent of Darwinism and popularizer of "scientific naturalism." His public advocacy of evolution, the voice he gave to sciences as a dignified and vital profession, the powerful offices he held in its societies, and the many volumes he published made Huxley among the most influential of all nineteenth-century figures in the history of science. Huxley was a prolific essayist, and his writings put him at the center of intellectual debate in England during the last half of the nineteenth century. This book fills a need in the history of science by bringing together almost all of Huxley's major nontechnical prose, including *Man's Place in Nature* and both "Evolution in Ethics" and its "Prolegomena." Barr is a professor of English and chairperson of the Department of English at IUN.

Barwise, K. Jon, and Jerry Seligman. *Information Flow: The Logic of Distributed Systems.* Cambridge, United Kingdom: Cambridge University Press, 1997, 274 pp., $39.95, cloth.

Information is a central topic in computer science, cognitive science, and philosophy. In spite of its importance in the "information age," no consensus exists on what information is, what makes it possible, and what it means for one medium to carry information about another. Drawing on ideas from mathematics, computer science, and philosophy, this book addresses the structure of information and its place in society. The authors, observing that information flow is possible only with a connected distribution system, provide a foundation for a science of information. They illustrate their theory by applying it to a wide range of phenomena, from computer file transfer to DNA, from quantum mechanics to speech-act theory. Barwise is the College Professor of Mathematics, Philosophy, and Computer Science at IUB. Seligman is a visiting assistant professor of philosophy at IUB.

Brock, Kenneth J. *Birds of the Indiana Dunes. Revised Edition.* Michigan City, Indiana: Shirley Heinze Environmental Fund, 1997, 251 pp., $12.95, paper.

This revised edition updates every bird species found in the Dunes, increases knowledge of nesting species, improves the resolution of migration patterns, and documents changes in the avian populations. An essay on the geologic makeup of the Dunes and Lake Michigan lays a background for understanding the local bird migration. Brock provides information and newly drawn maps for fourteen of the best birding areas in the Calumet Region, the Indiana Dunes National Lakeshore, and the Indiana Dunes State Park. Brock is a professor of geology at IUN.

Burkholder, J. Peter, ed. *Charles Ives and His World.* Princeton, New Jersey: Princeton University Press, 1996, 452 pp., $55.00, cloth; $19.95, paper.

This collection of essays on Charles Ives delves into his relationship to European music and to American music, politics, business, and landscape. Essays cover:

- Ives as a composer well-versed in four distinctive musical traditions who blended them in his mature music;
- the paradox of how, in the works of Ives and Mahler, musical modernism emerges from profoundly anti-modern sensibilities;
- unsuspected parallels between one of Ives' most famous pieces, the *Concord* piano sonata, and the piano sonatas of Liszt and Scriabin;
- Ives' political orientation and his career in the insurance business;
- the importance for Ives of his vacations in the Adirondacks and the representation of that landscape in his music.

Burkholder is a professor of music and acting dean for the Office of Vice Chancellor for Academic Affairs and Dean of the Faculties at IUB.

Byrnes, Andrew, Johannes Chan, George Edwards, and Gerard McCoy, eds. *Hong Kong Public Law Reports, Volume 5 1995.* Hong Kong: Hong Kong University Asia, 1996, 661 pp., $102.56, cloth.

The entry into force of Hong Kong's Bill of Rights on June 8, 1991, was an important development in the Hong Kong legal system. Since its commencement, the Bill of Rights has given rise to significant amounts of litigation, particularly in the area of criminal law and procedure. The Bill of Rights has resulted in the repeal of many statutory provisions and has been relied on for legal aid in criminal cases, for bail, and to stay criminal proceedings on grounds of fairness. The Bill of Rights has also given rise to litigation in relation to electoral laws, town planning, taxation, freedom of expression and assembly, companies, civil service, extradition, customs and excise, immigration and asylum, and other issues. These reports are a comprehensive collection of all significant cases decided under the Bill of Rights. The volume also includes other important public law cases and international human rights documents relevant to Hong Kong. Edwards is an associate professor of law at IUPUI.

Campany, Robert Ford. *Strange Writing: Anomaly Accounts in Early Medieval China.* Albany, New York: State University of New York Press, 1996, 524 pp., $24.95, paper; $74.50, cloth.

Between the Han dynasty, founded in 206 B.C.E., and the Sui, which ended in 618 C.E., Chinese authors wrote many thousands of short texts, each of which narrated or described some phenomenon deemed "strange." Most told of encounters between humans and various denizens of the spirit world or of the miraculous feats of masters of esoteric arts. Some described the wonders of exotic lands or transmitted fragments of ancient mythology. This genre came to be known as *zhiguai* (accounts of anomalies). Who were the authors of these books, and why did they write of these "strange" matters? Why was such writing seen as compelling thing to do? In this book, the first comprehensive study in a Western language of the *zhiguai* genre in its formative period, Campany sets forth a new view of the nature of the genre and the reasons for its emergence. He shows that contemporaries portrayed it as an extension of old royalty and imperial traditions in which strange reports from the periphery were collected in the capital as a way of ordering the world. Campany is an associate professor of religious studies at IUB.

Chin, Steven B., and David B. Pisoni. *Alcohol and Speech.* San Diego: Academic Press, 1997, 362 pp., $44.95, cloth.

This monograph is intended primarily for researchers working on alcohol and for speech scientists to use in understanding the relationship between drugs and behavior. The authors address several questions that arise when considering the effects that alcohol has on speech: What cues might speech contain that would indicate whether a talker is sober or intoxicated? What degrees of change in speech might indicate whether a talker is more or less intoxicated? What cues in speech indicating intoxication are readily available to a listener, and what cues are recognizable only with instrumental acoustic analysis? Chin is an assistant scientist in otolaryngology-head and neck surgery at the IU School of Medicine. Pisoni is a professor of psychology at IUB.

Coleman, William P. III, C. William Hanke III, Thomas H. Alt, and Saul Asken, eds. *Cosmetic Surgery of the Skin: Principles and Techniques, Second Edition.* St. Louis, Missouri: Mosby-Year Book, Inc., 1997, 472 pp., $160.00, cloth.

Dermatologists have performed cosmetic surgery since the nineteenth century; they developed chemical peels, dermabrasion, and hair transplantation. They also pioneered techniques in electrosurgery, sclerotherapy, laser surgery, liposuction, and soft tissue augmentation. This book is a compendium of the latest information on cosmetic skin surgery and is meant for dermatologists and other physicians practicing such surgery. It contains photographs and specific procedures for resurfacing techniques, body contouring, fat transplantation, correction of wrinkles and scars, hair restoration, cosmetic eyelid surgery, facelifting procedures, and more. Hanke is a professor of dermatology, otolaryngology-head and neck surgery, and pathology and laboratory medicine at the IU School of Medicine.

Crossley, John C., and Lynn M. Jamieson. *Introduction to Commercial and Entrepreneurial Recreation, Revised Edition.* Champaign, Illinois: Sagamore Publishing, 1997, 435 pp., $44.95, cloth.

This book provides an introduction to the scope, characteristics, and management aspects of the commercial recreation industry. It offers a blend of conceptual and practical material to help achieve a basic understanding of this diverse industry. While some of the content is oriented toward large and established recreation providers, the text also can benefit smaller businesses and entrepreneurial organizations. Jamieson is an associate professor of recreation and park administration at IUB.

Dever, Richard B., and Dennis R. Knapczyk. *Teaching Persons with Mental Retardation: A Model for Curriculum Development and Teaching.* Madison, Wisconsin: Brown & Benchmark Publishers, 1997, 387 pp., $58.70, paper.

What we teach is just as important as *how* we teach. Based on this idea, the authors use an instructional framework model to systematically approach curricula development and instruction. They use this model to show how to develop effective curriculum and teach the functional skills that will help persons with mental retardation become more independent individuals. The text presents a theoretical framework for instruction and provides many examples of methods to use in teaching learners of varying ages and abilities. Dever and Knapczyk are professors of education at IUB.

Fife, Brian L. *School Desegregation in the Twenty-First Century: The Focus Must Change.* Lewiston, New York: The Edwin Mellen Press, 1997, 130 pp., $79.95, cloth.

The constitutional focus of Supreme Court cases dealing with desegregation is the equal protection clause of the Fourteenth Amendment: "No State shall . . . deny to any person within its jurisdiction the equal protection of the laws." The court's interpretation of it has evolved dramatically in the last 100 years. Beginning with the tragic *Plessy v. Ferguson* decision in 1896, the justices have been responsible for both reinforcing what the author sees as the American system of apartheid and for dismantling it in *Brown v. Board of Education of Topeka, Kansas* in 1954. The question of full implementation of the *Brown* mandate is still one that plagues policy makers more than forty years later. Fife is an associate professor of public and environmental affairs at IPFW.

Indiana University Campuses

IUB: Indiana University Bloomington
IUPUI: Indiana University–Purdue University Indianapolis
IUSB: Indiana University South Bend
IUN: Indiana University Northwest
IUK: Indiana University Kokomo
IUS: Indiana University Southeast
IUE: Indiana University East
IPFW: Indiana University-Purdue University Fort Wayne

BEST COPY AVAILABLE

Fratianni, Michele, and Franco Spinelli. *A Monetary History of Italy*. Cambridge, United Kingdom: Cambridge University Press, 1997, 305 pp., $64.95, cloth.

This volume deals with the monetary history of Italy from its independence in 1861 to 1991. It provides the first complete analysis of a country that has experienced diverse and often dramatic monetary conditions. Unlike the tradition of economic history in Italy where history is "told" without reference to a specific interpretive framework and emphasizes "real" aspects in preference to nominal and monetary aspects, the authors adopt the opposite extreme of interpreting Italian monetary history through the looking glass of an economic model. A key theme is that public finance is at the root of the relatively high Italian inflation rates of recent history. Fratianni is a professor of business economics and public policy at IUB.

Friedman, Edward H., and Catherine Larson, eds. *Brave New Words: Studies in Spanish Golden Age Literature*. New Orleans, Louisiana: University Press of the South, 1996, 279 pp., $59.95, paper.

These essays look at a number of texts that begin at the threshold of the Renaissance and extend through the late Baroque period. The studies offer analyses based on a range of approaches, including history, philosophy, mythology, the plastic arts, gender issues, religious conflicts, theory (old and new), and semantics. If there is an ethos—a common rhetorical thrust—of the Spanish Golden Age, it is arguably a faith in the ability of the writer to utilize and to transcend the past, to construct metaphorical bridges while accentuating the connecting elements. Friedman is a professor of Spanish and Portuguese and comparative literature. Larson is an associate professor of Spanish and Portuguese. Both are at IUB.

Friedman, Lawrence S. *The Cinema of Martin Scorsese*. New York, New York: Continuum, 1997, 200 pp., $24.95, cloth.

Scorsese is one of America's most distinctive and successful filmmakers. The director burst on to the American film scene in the early 1970s with personal and sometimes violent and disturbing films like *Mean Streets* and *Taxi Driver*. Since then, Scorsese has retained his status as an independent filmmaker and was recently given the American Film Institute's Life Achievement Award. Friedman appraises Scorsese's career, covering his student days, apprenticeship with exploitation director Roger Corman, personal and professional excesses, and cinematic controversies. He also reviews themes of sexual longing, the Catholic burden of sin and guilt, and a search for the connection between God and humans. Friedman is a professor of English at IPFW

Gamber, Wendy. *The Female Economy: The Millinery and Dressmaking Trades, 1860–1930*. Urbana, Illinois: University of Illinois Press, 1997, 300 pp., $39.95, cloth; $16.95, paper.

Hemmed in by "women's work" much less than has been thought, women in the late 1800s and early 1900s were the primary entrepreneurs in the millinery and dressmaking trades. This book explores that lost world of women's dominance, showing how independent, often ambitious businesswomen and their sometimes imperious customers gradually vanished from the scene as custom production gave way to a largely unskilled modern garment industry controlled by men. Gamber helps overturn the portrait of wage-earning women as docile souls who would find fulfillment only in marriage and motherhood. She combines labor history, women's history, business history, and the history of technology while exploring topics as wide-ranging as the history of pattern-making and the relationship between entrepreneurship and marriage. Gamber is an assistant professor of history at IUB.

Gardiner, Lion F., Caitlin Anderson, and Barbara L. Cambridge, eds. *Learning through Assessment: A Resource Guide for Higher Education*. Washington, D.C.: American Association for Higher Education, 1997, 116 pp., $27.00, paper.

A fully indexed directory, this guide contains more than three hundred useful assessment books and articles, journals, newsletters, audiocassettes, organizations, conferences, and electronic resources, such as listservs and World Wide Web sites. Anderson is a visiting research associate in academic affairs. Cambridge is a professor of English and an associate dean of the faculties. Both are at IUPUI.

Gealt, Adelheid M., and George Knox, curators. *Domenico Tiepolo: Master Draftsman*. Bloomington, Indiana: Indiana University Press, 1996, 253 pp., $65.00, cloth; $39.95, paper.

This catalog accompanies the first major exhibition devoted to a comprehensive examination of drawings by Domenico Tiepolo (1727–1804). Chief draftsman in the studio of his famous father, Giambattista Tiepolo, Domenico achieved personal distinction as a brilliant and original artist whose fascination with storytelling produced a legacy of pen-and-wash narratives depicting the ordeals of saints and the acts of apostles, the adventures of satyrs and centaurs, the life and times of the popular *commedia dell'arte* character Punchinello, and the daily activities of his Venetian contemporaries. Essays consider Domenico Tiepolo's career and working methods as well as his accomplishments and preoccupations as a narrator. The catalog includes color reproductions with accompanying discussion of 176 works. Gealt is an associate professor of fine arts and director of the Indiana University Art Museum at IUB.

Glassie, Henry. *Art and Life in Bangladesh*. Bloomington, Indiana: Indiana University Press, 1997, 511 pp., $49.95, cloth.

The author introduces the people of Bangladesh through their art and uses that art to exemplify the study of creativity in its own contexts as part of a general inquiry into the human condition. Bangladesh is a country that few think of except in terms of desperate poverty and horrendous natural disaster. But by listening to its artists, recording their words, and showing us their work, Glassie lets us appreciate a thriving world of potters, weavers, decorative painters, sculptors, and bronze casters. Glassie is the College Professor of Folklore at IUB.

Glueckauf, Robert L., Robert G. Frank, Gary R. Bond, and John H. McGrew, eds. *Psychological Practice in a Changing Health Care System.* New York, New York: Springer Publishing Co., 1996, 214 pp., $43.95, cloth.

The focus of this book is on the practice of psychology as a health care profession in several settings (e.g., hospitals, rehabilitation centers, medical centers, and nursing homes). The essays represent the collaborative efforts and viewpoints of the broader community of health care psychologists who have a wide range of interests and expertise. The book not only identifies issues and problems facing psychology within a changing health care system, but also indicates possible future directions and solutions to the problems. Glueckauf and McGrew are associate professors of psychology. Bond is a professor of psychology. All three are at IUPUI.

Gould, Jeffrey L. *El Mito De "La Nicaragua Mestiza" Y La Resistencia Indigena, 1880–1980.* San Jose: Costa Rica: Editorial de la Universidad de Costa Rica, 1997, 310 pp., $10.00, paper.

The book traces the origins and development of a national myth that Nicaragua has been an ethnically homogenous society since the turn of the century. It studies five different Indian communities and analyzes the impact of that national discourse on their struggles for land and labor. Gould is an associate professor of history and director of the Center for Latin American and Caribbean Studies..

Graham, Laurie. *On the Line at Subaru-Isuzu: the Japanese Model and the American Worker.* Ithaca, New York: Cornell University Press, 1995, 169 pp., $12.95, paper; $28.00 cloth.

Japanese management strategies using production work teams and emphasizing worker input represent an alternative to traditional labor relations in the United States. How do U.S. workers respond to the Japanese model? Does it create new cooperation between workers and management? Or is it perceived to be rooted in coercion rather than consent? Graham found out. She made her way through the arduous selection and training process in a nonunion Japanese automobile plant, near Lafayette, Indiana. She worked in the plant for six months, keeping covert records of her experiences and those of her coworkers. Graham is an associate professor of labor studies at IUK.

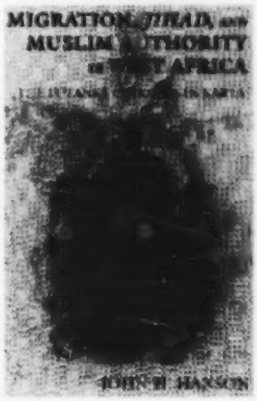
Greenhouse, Carol J. *A Moment's Notice: Time Politics across Cultures.* Ithaca, New York: Cornell University Press, 1996, 315 pp., $18.95, paper; $49.50, cloth.

Focusing on the problem of time—the paradox of time's apparent universality and cultural relativity—the author develops an original ethnographic account of our present moment, the much-heralded postmodern condition, which is at the same time a reflexive analysis of ethnography itself. She argues that time is about agency and accountability, and that representations of time are used by institutions of law, politics, and scholarship to selectively refashion popular ideas of agency into paradigms of institutional legitimacy. The book suggests that the problem of time in theory is the corollary of problems of power in practice. Greenhouse is a professor of anthropology, speech communication, and women's studies at IUB.

Gugin, Linda C., and James E. St. Clair. *Sherman Minton: New Deal Senator, Cold War Justice.* Indianapolis, Indiana: Indiana Historical Society, 1997, 370 pp., $29.95, cloth.

"There never was a more able public servant in the Senate and on the Supreme Court." That is how President Harry S. Truman described the career of his good friend Sherman Minton, one of the most influential, interesting, colorful, and controversial figures of his time. Yet his contributions have been largely overlooked by scholars writing about American history from the early 1930s to the mid-1950s. This biography fills that void by providing a richly detailed account of the life and times of a remarkable Hoosier who rose from poverty to serve in all three branches of national government. Gugin is a professor of political science. St. Clair is an associate professor of journalism. Both are at IUS.

Hanson, John H. *Migration, Jihad, and Muslim Authority in West Africa: The Futanke Colonies in Karta.* Bloomington, Indiana: Indiana University Press, 1996, 218 pp., $39.95, cloth.



This study revises late-nineteenth-century colonialist assumptions about a West African social movement. Using indigenous Arabic manuscripts, travel narratives, and oral materials, the author assesses the meaning of a series of revolts against Islamic authority. He investigates three political crises that took place at Nioro, a town in the region of Karta in the upper Senegal River valley, conquered during a military *jihad* or "holy war" by Shaykh Umar Tal. Although Umar and his successors steadfastly promoted *jihad*, Futanke colonists, defying their leaders, opted to remain settled on the lands they had seized; instead of going to war, the colonists devoted themselves to production of foodstuffs for sale in an increasingly vital regional economy. Hanson is an associate professor of history at IUB.

Hart, James G., and Lester Embree, eds. *Phenomenology of Values and Valuing.* Boston, Massachusetts: Kluwer Academic Publishers, 1997, 256 pp., $124.00, cloth.

Although a key aspect of the phenomenological movement is its contribution to value theory (axiology) and value perception (almost all the major figures devoted a great part of their labors to these topics), relatively little attention has been paid to these themes. This volume in part makes up for this lacuna by being the first anthology on value-theory in the phenomenological movement. It indicates the scope of the issues by discussing, for example, the distinctive acts of valuing, openness to value, the objectivity of values, the summation and combination of values, the deconstruction of values, the value of absence, and the value of nature. It also contains discussions of most of the major representative figures—Von Ehrenfels, Brentano, Scheler, Hartmann, Husserl, Heidegger, Schultz,

BEST COPY AVAILABLE

and Derrida—not only in their own right but also in relationships to one another. Hart is a professor of religious studies at IUB.

Hawkins, Barbara A., Marti E. Mays, and Nancy Brattain Rogers. *Therapeutic Activity Intervention with the Elderly: Foundations and Practices.* State College, Pennsylvania: Venture Publishing, 1996, 376 pp., $33.95, cloth.

In a response to the need for pedagogical materials for professionals who will provide activity programs and interventions for older adults in a variety of settings, this book introduces current demographic information and issues concerning the aging adult population. It guides the reader though a basic introduction to normal aging processes, as well as common illnesses, diseases, and disabilities that affect older persons. It also provides entry-level information about therapeutic intervention that uses activities as the primary treatment modality. Hawkins is an associate professor of recreation and park administration at IUB.

Hronek, Bruce B., and J. O. Spengler. *Legal Liability in Recreation and Sports.* Champaign, Illinois: Sagamore Publishing, 1997, 292 pp., $44.95, cloth.

The subject of legal liability conjures up thoughts of high costs, fiscal devastation, difficult legal language, attorneys, myriads of legal papers, and time-consuming litigation. The major purpose of this book is to provide recreation and sports students, practitioners, and professionals a body of knowledge to help them manage the legal risks that are an everyday part of their lives. It was developed to help individuals and organizations prevent accidents and property loss from occurring and to counteract excessive legal claims. Hronek is a professor of recreation and park administration at IUB.

Johnson, John William, Thomas A. Hale, and Stephen Belcher, eds. *Oral Epics from Africa: Vibrant Voices from a Vast Continent.* Bloomington, Indiana: Indiana University Press, 1997, 331 pp., $14.95, paper; $35.00, cloth.

African epic traditions have not attracted much recognition from scholars in literature until recently because of the many barriers, intellectual and physical, that stood between the oral sources and their potential readership. The epic is recognized as a primary genre of world literature, but only recently have scholars turned their attention toward capturing the rich oral tradition that is still alive in Africa. The twenty-five excerpts in this volume have been selected and introduced to offer English-speaking readers a broad sample of Africa's extensive epic traditions. The book is divided geographically and contains nineteen epics from West Africa, two from North Africa, and four from Central Africa. Johnson is an associate professor of folklore at IUB.

Kavanagh, Thomas W. *North American Indian Portraits: Photographs from the Wanamaker Expeditions.* New York, New York: Konecky & Konecky, 1996, 191 pp., $14.95, cloth.

The portraits of North American Indians collected in this volume were taken between the years 1908 and 1913 on a series of three expeditions sponsored by John Wanamaker, the department store magnate, and his son Rodman and led by Joseph Kossuth Dixon, a highly skilled photographer and self-promoter. The Wanamaker expeditions had a political agenda: to save Indian culture from extinction by publicizing its history and thereby gain citizenship for the members of the tribes in America. The Indians were granted American citizenship in 1924. The William Hammond Mathers Museum at IUB houses the more than 8,000 images of the Wanamaker Collection, from which the 100 or so portraits were selected. The portraits are periodically exhibited at the Mathers, and are available for research examination by appointment. Kavanagh is the curator of collections at IUB's William Hammond Mathers Museum.

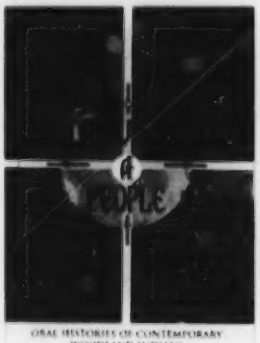
Knudsen, Daniel C., ed. *The Transition to Flexibility.* Boston: Kluwer Academic Publishers, 1996, 185 pp., $105.00, cloth.

Advanced capitalistic nations are currently undergoing an economic, social, and political transformation. At the heart of this transformation is the transition between large-scale, standardized production (Fordism) and new, more flexible approaches to manufacturing (flexibility), and a concomitant extension of manufacturing to include products both concrete (goods) and ephemeral (services). This book explores the consequences of this transition from the standpoints of technology, labor relations, firm strategy, education, government programs, and geography. It investigates the current global transition from mass consumption and production to flexible production for niche markets. Knudsen is an associate professor of geography and chairperson of the Department of Geography at IUB.

Kofas, Jon V. *Foreign Debt and Underdevelopment: U.S.-Peru Economic Relations 1930–1970.* Lanham, Maryland: University Press of America, Inc., 1996, 265 pp., $48.00, cloth.

This study analyzes the role of the U.S. government and the multilateral agencies (World Bank and International Monetary Fund) in Peru's economic development from the Great Depression to the Alliance for Progress. Examining U.S. foreign economic policy dynamics in Peru and Latin America since the Good Neighbor Policy, the book demonstrates that, due to the U.S. government's considerable efforts, Peru and her sister republics were integrated more closely than ever before into the North American economy during the late 1930s and the early 1940s. Kofas is an associate professor of history at IUK.

Kohn, Rita, W. Lynwood Montell, R. David Edmunds, and Michelle Mannering, eds. *Always a People: Oral Histories of Contemporary Woodland Indians.* Bloomington, Indiana: Indiana University Press, 1997, 297 pp., $35.00, cloth.



Forty-one individuals from seventeen different tribes, representing eleven nations, tell their stories in this volume. Like other Indians, the Woodland Nations have tenaciously clung to their sense of community despite 150 years of government policies aimed at destroying their culture. As descendants of people who shaped the history of the North American continent from the Atlantic Ocean to the Great

Lakes, these narrators continue to feel closely bound to the land from which most of them have been forcibly removed. The eleven nations represented are the Miami, Potawatomi, Delaware, Shawnee, Peopria, Oneida, Ottawa, Winnebago, Sac and Fox, Chippewa, and Kickapoo. Kohn is an adjunct professor of journalism at IUPUI. Edmunds is a professor of history at IUB.

Lee, S. Y. *Spin Dynamics and Snakes in Synchrotrons.* Singapore: World Scientific Publishing Co., 1997, 186 pp., $36.00, cloth.

Intended to be used as a graduate/senior undergraduate textbook in accelerator physics and sciences, this book deals with acceleration and storage of polarized beams in high-energy synchrotrons. The material covers the equation of motion for polarized beams in synchrotrons, spin-depolarizing resonances, practical methods used in overcoming spin resonances, effects of spin rotators—called Siberian snakes—on the polarization vector, snake resonances, Sokolov-Ternov radiative polarization of electrons, and design principles of spin rotators. Experimental results of many polarized beam experiments are compared with theoretical analyses. Lee is a professor of physics at IUB.

Lloyd, Rosemary. *Œuvres Poétiques Complètes.* Paris: Honore Champion Éditeur, 1996, 804 pp., $120.00, cloth.

The nineteenth-century French poet Theodore de Banville, though largely neglected today, exercised considerable influence over major figures of his time. An international team of scholars is preparing the first complete edition of his poetry, with detailed annotations, prepublication details, and variants. This will enable today's readers to set him in context and see more easily how he came to exercise such influence. The author's contribution to this series is this detailed edition of his finest collection of poems "Le Sang de la coupe," which was first published in 1857, the year that saw the publication of *Madame Bovary* and *Les Fleurs du mal*. Lloyd is a professor of French and Italian and chairperson of the Department of French and Italian at IUB.

Lowther, Gerald E. *Dryness, Tears, and Contact Lens Wear.* Boston, Massachusetts: Butterworth-Heinemann, 1997, 105 pp., $45.00, paper.

This initial volume in the Clinical Practice in Contact Lenses series covers the common problems of dry-eye symptoms with contact lens wear. The discussion of the differential diagnosis and management of the marginal dry eye and related contact lens problems will allow the clinician to handle this common challenge. The material is covered in a clinical problem-solving manner, with sufficient background information for the reader to gain an in-depth understanding of conditions, mechanisms, and common management techniques. Lowther is a professor of optometry at IUB.

Martens, Prisca. *I Already Know How to Read: A Child's View of Literacy.* Portsmouth, New Hampshire: Heinemann, 1996, 107 pp., $18.00, paper.

Through interactions with her daughter, Sarah, the author realized that children's perceptions of literacy and of themselves as learners may differ from those of adults. Over the three years she observed and analyzed Sarah's reading and writing (ages 2–5), the author rethought her notions about literacy, what literacy is, and how children learn literacy. Martens also explored, as Sarah entered kindergarten, what teachers can do to support and facilitate that learning in school. Martens is an assistant professor of education at IUPUI.

Mitchell, Roger. *The Word for Everything.* Kansas City, Missouri: Bk Mk Press, 1996, 54 pp., $10.95, paper.

These intimate poems are meditations on topics such as a remembered train trip through Europe, a glance out the car window while cutting through Indiana's endless fields, sneaking out at night, returning to a small town, and strong coffee. Mitchell is a professor of English at IUB.

Moran, Emilio F., ed. *Transforming Societies, Transforming Anthropology.* Ann Arbor, Michigan: University of Michigan Press, 1996, 361 pp., $49.50, cloth.

In recent years anthropologists have turned from previous concerns with salvaging the shreds of cultures to a concern with people whose rights to food, home, health, and other necessities are continually threatened. This volume questions the priorities of much anthropological work and urges the discipline to commit to the study of a world in constant change that must be engaged. The essays demonstrate the theoretical productivity of engagement in contemporary problems and the importance of addressing these issues if theory is to advance and deal with the constant creativity of human societies. Moran is the Rudy Professor of Anthropology, a professor of public and environmental affairs, director of the Anthropological Center for Training in Global and Environmental Change, and co-director of the Center for the Study of Institutions, Population, and Environmental Change at IUB.

Newman, Paul, compiler. *Hausa and the Chadic Language Family: A Bibliography.* Köln, Germany: Rüdiger Köppe Verlag, 1996, 152 pp., $33.75, paper.

This volume is a bibliography of linguistic works on Hausa and other languages in the Chadic family. Hausa is spoken as a first or second language by approximately forty to fifty million people in Nigeria, Niger, northern Ghana, northern Togo, and the Blue Nile area of the Sudan. The other 125 or so Chadic languages, the largest of which probably has fewer than a quarter million speakers, are spread throughout north/northeastern Nigeria, northern Cameroon, and central Chad. Newman is a professor of linguistics and chairperson of the Department of Linguistics at IUB.

Newton, Roger G. *The Truth of Science: Physical Theories and Reality.* Cambridge, Massachusetts: Harvard University Press, 1997, 260 pp., $27.00, cloth.

It is not a scientific truth that has come into question lately but *the* truth—the very notion of scientific truth. This book offers a response to those who contend, in parodies, polemics, and op-ed pieces, that there really is no such thing as verifiable objective truth—without which there can be no scientific authority. In this guided tour of the intellectual structure of physical science, Newton conducts us through the understanding of reality engendered by modern physics. With its firsthand look at models, facts and theories, intuition and imagination, the use of analogies and metaphors, the importance of mathematics, computers, and the "virtual" reality of the physics of micro-particles, this book is a practicing account of the foundations, processes, and value of science. Newton is a distinguished professor emeritus of physics at IUB.

BEST COPY AVAILABLE

Nolan, Val Jr., and Ellen D. Ketterson, eds. *Current Ornithology, Volume 13.* New York, New York: Plenum Press, 1996, 359 pp., $89.50, cloth.

Ornithology, as a whole-organism science, is concerned with birds at every level of biological organization, from the molecular to the community, at least from the Jurassic to the present time, and over every scholarly discipline in which bird biology is done. Essays in this volume include:

- "Social Cognition: Are Primates Smarter than Birds?"
- "Predicting Cognitive Capacity from Natural History: Examples from Four Species of Corvids"
- "Avian Chemical Defense"
- "Past and Current Attempts to Evaluate the Role of Bird as Predators of Insect Pests in Temperate Agriculture"
- "An Evolutionary Approach to Offspring Desertion in Birds."

Nolan is a professor emeritus of law and biology. Ketterson is a professor of biology and co-director of the Center for the Integrative Study of Animal Behavior. Both are at IUB.

Parsons, Michael D. *Power and Politics: Federal Higher Education Policymaking in the 1990s.* Albany, New York: State University of New York Press, 1997, 254 pp., $19.95, paper; $59.50, cloth.

The question of power, often ignored by higher education analysts and researchers, is the focus of this study of federal higher education policymaking in the 1990s. Conventional measures and assessments of power reveal that the Washington-based higher education associations are not powerful policy actors. However, the associations apparently have succeeded in convincing Congress to dramatically expand the scope and size of federal student aid programs authorized under the Higher Education Act (HEA). The 1992 HEA reauthorization and the Clinton student aid agenda provide case studies as Parsons seeks to resolve the contradiction between conventional measures of power and actual policy outcomes. Parsons is an associate professor of education at IUPUI.

Powell, Hugh. *Fervor and Fiction: Therese von Bacheracht and Her Works.* Columbia, South Carolina: Camden House, 1996, 143 pp., $54.95, cloth.

Therese von Bacheracht (known as Therese; 1804–1852) published five novels, five travel books, and her memoirs. Prominent among themes in her writings are the injustices suffered by women in Germany and elsewhere, stemming from limited opportunities for education and from a hostile male establishment. She also writes about the institution of marriage and corruption at the courts of ruling despots in her homeland and their indifference to their subjects' suffering aggravated by factory conditions during the Industrial Revolution. Powell traces the life and environment of Therese; discusses her fiction; reproduces her impressions of contemporary European literature, theater, and fine art; and looks at her ideas of education with her concern for the human condition. Powell is a professor emeritus of Germanic studies at IUB.

Pugh, Sharon L., Jean Wolph Hicks, and Marcia Davis. *Metaphorical Ways of Knowing: The Imaginative Nature of Thought and Expression.* Urbana, Illinois: National Council of Teachers of English, 1997, 221 pp, $19.85, paper.

In this venture into the territory of the English language, the authors use the imagery of cartography to set their course. They explore the creative aspects of thinking and learning through literature, writing, and word play, drawing connections between English and other content areas. Theory and practical classroom applications meet in this book, linking activities and resources to current classroom concerns—multiculturalism, imagination in reading and writing, critical thinking, and expanding language experiences. Based on research into the nature and dynamics of English, this book is not only for teachers but for anyone enamored of the language. Pugh is an associate professor of education and director of the Student Academic Center at IUB.

Shlapentokh, Dmitry. *The French Revolution and the Russian Anti-Democratic Tradition: A Case of False Consciousness.* New Brunswick, New Jersey: Transaction Publishers, 1997, 324 pp., $32.95, cloth.

For the past two centuries the ideas of the French Revolution have been integrated into the intellectual life of many countries. It is commonly viewed as the preeminent symbol of revolution and remains a touchstone for defining radicalism. In the context of modern Russian history, however, the images of the French Revolution play another more important role. The author traces the evolving attitude toward the French Revolution during the crucial years from the abortive 1905 Revolution through the Russian Civil War and Bolshevik consolidation of power. He shows how the assimilation of the French model led inadvertently to a betrayal of democracy and the ideals of liberty, equality, and fraternity. Shlapentokh is an associate professor of history at IUSB.

Smith, Brian Cantwell. *On the Origin of Objects.* Cambridge, Massachusetts: The MIT Press, 1996, 420 pp., $35.00, cloth.

In this investigation into the philosophical and metaphysical foundations of computation, artificial intelligence, and cognitive science, Smith presents a sustained critique of the formal traditions underlying reigning views. He argues for an embedded, participatory, "irreductionist," metaphysical alterative and seeks to revise our understanding not only of the machines we build but also of our world with which they interact. He begins in a search for a comprehensive theory of computation, able to do empirical justice to practice and conceptual justice to the computational theory of mind. A commitment to these two criteria ultimately leads him to recommend a radical overhaul of our traditional concept of metaphysics. Smith is a professor of cognitive science and computer science at IUB.

Spero, Joan E., and Jeffrey A. Hart. *The Politics of International Economic Relations, Fifth Edition.* New York, New York: St. Martin's Press, 1997, 446 pp., $37.32, paper.

Reflecting the sweeping changes in the international arena, this edition strengthens the coverage of political and economic relations since the end of the Cold War, economic polarization in developing nations, and the roots of economic decline in centrally planned economies. It discusses problems faced by the developing countries and the formerly Communist countries separately from those that primarily affect the industrialized capitalist countries. The authors also look at major changes in the international system since the end of the Cold War, the increasing pragmatism of domestic and foreign economic policies in

many parts of the Third World, and the growing gap between the poorest and richest regions of the world. Hart is a professor of political science at IUB.

Stone, Ruth M., ed. *Africa: The Garland Encyclopedia of World Music, Volume 1.* New York: Garland Publishing, Inc., 1998, 851 pp., $125.00, cloth.

This premier volume of *The Garland Encyclopedia of World Music* offers a comprehensive understanding of African music as a vital part of the social and cultural lives of the continent's peoples. It examines major areas in the ethnomusicological study of African music, such as dance in communal life, music and healing, modern technology and its effects on tradition, and the interrelationship of music and other art forms. It also:

- charts the music interchanges that followed the movement of people and ideas across the continent and across the Atlantic Ocean,
- emphasizes the contexts of musical performance—unlike studies that offer static interpretations isolated from other performing traditions,
- explores key themes that have emerged in recent years—a subject usually neglected in country-by-country coverage, and
- surveys the emerging popular music of Africa.

A companion audio CD with real-life melodies, sounds, and performances is included. Stone is a professor of folklore and chairperson of the Folklore Institute at IUB.

Taylor, David Winship, and Leo J. Hickey, eds. *Flowering Plant Origin, Evolution and Phylogeny.* New York: New York: Chapman & Hall, 1996, 403 pp., $75.00, cloth.

This volume provides a current understanding of research into the origin, early evolution, and basal phylogeny of the flowering plants. It is organized in three sections: outgroup structure; basal angiosperm structure and evolution; and angiosperm phylogeny and systematics. Besides being of value to anyone interested in the evolution of the dominant flora on Earth, it provides insights for all those interested in the structure, origin and early development of the angiosperms, including systematists, morphologists, and paleobotanists. Taylor is an associate professor of biology and curator of the herbarium at IUS.

Thompson, Chalmer E., and Robert T. Carter, eds. *Racial Identity Theory: Applications to Individual, Group, and Organizational Interventions.* Mahwah, New Jersey: Lawrence Erlbaum Associates, Publishers, 1997, 280 pp., $53.95, cloth; $29.95, paper.

Racial identity theories have been in the psychological literature for nearly thirty years. But this book demonstrates the value of integrating race and identity as systematic components of human functioning. The editors of this volume and their contributors show how the infusion of racial identity theory with other psychological models can successfully yield more holistic considerations of client functioning and well being. These authors contend that race is a pervasive and formidable force in society, one that affects the development and functioning of individuals and groups. Asserting that mental health practitioners are in key, influential positions to pierce this cycle, the authors provide evidence of how meaningful change can occur when racial identity theory is integrated into interventions that attempt to diminish the distress people experience. The interventions illustrated in this volume are applied in various contexts, including psychotherapy and counseling, supervision, family therapy, support groups, and organizational and institutional environments. Thompson is an associate professor of education at IUB.

Tsai, Wen-hui. *In Making China Modernized: Comparative Modernization between Mainland China and Taiwan, Second and Revised Edition.* Baltimore, Maryland: University of Maryland School of Law, 1996, 311 pp, $37.00, cloth.

The author presents China's search for modernization since the middle of the nineteenth century and compares the different approaches the Chinese Communists on the mainland and the Nationalists on the island of Taiwan have adopted in efforts at modernization since their separation in 1949. In light of the hostilities in the past couple years, this edition is a response to the new awareness of the significant role played by both mainland China and Taiwan in maintaining global stability. Tsai is a professor of sociology at IPFW.

Valdman, Albert. *A Learner's Dictionary of Haitian Creole.* Bloomington, Indiana: Indiana University Creole Institute, 1996, 529 pp., $45.00, cloth.

A tool for English-speaking students of Haitian Creole at any level of competence, this dictionary contains over 7,000 entries and includes sample sentences compiled from written texts and oral sources. It focuses on the needs of American English-speaking students and provides common English words and expressions with Haitian Creole equivalents, emphasizing cultural appropriateness from both American and Haitian perspectives. A sketch of the language is provided with a brief historical/demographic overview, as well as a pronunciation and spelling guide. Valdman is Rudy Professor of French and Italian and Linguistics at IUB.

Wiethoff, William E. *A Peculiar Humanism: The Judicial Advocacy of Slavery in High Courts of the Old South, 1820–1850.* Athens, Georgia: The University of Georgia Press, 1996, 247 pp., $37.00, cloth.

In early nineteenth-century America, and especially in the Old South, oratory appealed to legal professionals—judges as well as advocates. Consistent with the humanism proclaimed in classical and neoclassical works, appellate judges perceived their civic duties as demanding oratorical skills as well as legal expertise. The author assesses the judicial use of oratory in reviewing slave cases and the struggle to fashion a humanist jurisprudence on slavery despite the customary restraints placed on judicial advocacy. Drawing attention to a neglected intersection of law and letters, he analyzes the pro-slavery discourse embedded in antebellum judicial opinions by examining the public addresses, judicial narratives, and private papers of sixty-nine appellate judges. He documents the judges' familiarity with the humanist tradition and surveys their attempts to equate humanism with self-interest and humanity with the desire for peace, prosperity, and the conservation of property. Wiethoff is a professor of speech communication at IUB.

This illustration is one of twenty-one in the eighteenth-century manuscript Yusuf and Zulaykha, *(Joseph and Potiphar's wife). The volume was transcribed by Jami, a fifteenth-century Persian mystic and scholar. In this scene, Joseph sits by the Pharoah's side in front of his brothers, who, during the time of famine, have traveled to Egypt in search of food.*

About the Contributors

William J. Jackson teaches courses in comparative religion in the Department of Religious Studies, IUPUI. He researches the lives and lyrics of South Indian singer saints, about which he has extensively published. He has a passion for fractal geometry and the implications of dynamical systems theory for the humanities. He received his Ph.D. in comparative religion from Harvard University in 1984.

Judi Hetrick is a doctoral candidate in folklore at Indiana University Bloomington. She also works as a writer and editor.

Eric R. Pfeffinger is a playwright and cartoonist who lives in Bloomington. He received master's degrees in English and library science from Indiana University and works for the IU Office of Student Financial Assistance.

Leigh Hedger is a public relations writer at Hirons & Company in Bloomington, Indiana, and a photographer for the Indiana University Afro-American Arts Institute.

Luci Englert is the marketing/public relations manager for the Indiana University Center for Entrepreneurship and Innovation, part of the School of Business. She also runs a free-lance writing and marketing consulting business, Englert Marketing Communication ($E=mc^2$).

William Rozycki received a Ph.D. in Central Eurasian studies from Indiana University and now teaches writing at Indiana University–Purdue University Indianapolis.

Jayne Spencer is the editor of *Home Pages*, the Indiana University newspaper.

Art and Photo Credits

Cover design by David J. Smith; photos, cover, pp. 4, 5, 7, 10–13, 15–17, 19, 20, 23, 24, by Tyagan Miller; scripture images and text, cover, pp. 7, 11–13, 17, and 24, courtesy of the Lilly Library; paintings, pp. 6 (William H. Conroy Memorial), 9, and statue, p. 25 (Centennial Gift, Delta Chapter, Kappa Kappa Gamma), courtesy of Indiana University Art Museum, Copyright © 1998, photography by Michael Cavanagh and Kevin Montague; photo, p. 21, by Robyn Beeche; photo, p. 22, by David Haberman; photo, pp. 26–27, and image, p. 28, courtesy of Stephen Bokenkamp; religious symbols are taken from the IUB Department of Religious Studies logo.

BEST COPY AVAILABLE

ARE YOU PLANNING TO LIVE FOREVER?

YOU CAN, you know. With the *right* planning. As they say – where there's a *will* there's a way. With a bequest to INDIANA UNIVERSITY FOUNDATION, you can be sure your name will live on through your favorite INDIANA UNIVERSITY program. The amount can be a specific sum, a percentage, or just what's left over after you take care of everything else. We'll make sure the money is used *exactly* as you wish. And you'll know you'll be helping FUTURE GENERATIONS of students learn and grow. *Now that's living.*

Indiana University Foundation

IT ADDS UP.

For more information, call Curtis R. Simic, President, Indiana University Foundation, 800-558-8311.

Office of Research and the University Graduate School
Indiana University
Bryan Hall 104
Bloomington, Indiana 47405

Address Correction Requested

Nonprofit Organization
U.S. Postage Paid
Permit No. 2
Bloomington, IN 47401

BEST COPY AVAILABLE

Printed on recycled paper using soy inks

BEST COPY AVAILABLE